THE SPIRIT OF MISSIONS.

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ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, SEPTEMBER 17TH, 1895.

——THE following elected members were present: The Right Rev. Drs. Niles, Dudley Scarborough, Peterkin, Rulison, and Worthington; the Rev. Drs. Hoffman, McVickar, Eccleston, Huntington, Applegate, and Anstice; and Messrs. Low, King, Mills, and Whitlock. The Right Rev. Drs. Quintard, Ferguson, and McKim, *ex-officio* members, were also in attendance. In the absence of the President and Vice-President, the Bishop of Tennessee was called to the chair. The Bishop of New Jersey introduced the Missionary Bishops of Cape Palmas and Tokyo, who were greeted by the Chair and received by the Board and made brief responses.

——The Chairman took occasion to felicitate the Board upon the fact that it was going to the General Convention with a clean balance-sheet, and acknowledged the services of the General Secretary in his successful efforts in raising the money to avert the impending debt. In connection with this, on motion of the Bishop of Kentucky, the following resolution was unanimously adopted:

"*Resolved:* That the Board of Managers would record its devout thanksgiving to Almighty God that the fiscal year is ended without financial deficit, and for His good gift to the Board of its General Secretary, to whose faithfulness, diligence and untiring labors this happy result is largely due."

——Communications were at hand from thirty-nine of the Domestic Bishops having missionary work under their jurisdiction, with regard to appointments, stipends, etc., for the last and present quarters; in all of which cases, where necessary, favorable action was taken. By resolution the amount appropriated for Chinese work in California was transferred for the Japanese work now being carried on under the Rev. M. Tai, on leave of absence from the Jurisdiction of Tokyo. Five hundred dollars were appropriated from the income of a trust fund for the salary of a clergyman carrying on work among Colored people from the South, in the Diocese of Nebraska. Several laymen were employed upon the nomination of their Bishops to do missionary work.

——A report was received through the Bishop of Olympia of the visit of inspection in south-eastern Alaska made by the Rev. George Buzzelle, under the authorization of the Board several months since. In connection with Bishop Barker's comments upon this report, the Board appropriated $200 for the support of the Rev. Dr. Nevius, whom he had sent temporarily to Juneau, Alaska, with the approval of the Presiding Bishop, and the following action was had:

"*Resolved:* That the Standing Committee on Alaska be instructed to present Bishop Barker's statements with regard to opportunities in Alaska to the Board of Missions in Minneapolis and to the House of Bishops; urging the House of Bishops to take immediate action with regard to the election of a Bishop for that Jurisdiction."

——The Board being informed that, by advice of his physician, the Bishop of South Dakota was proposing to rest for a time, the following minute was ordered to be spread upon its records and forwarded to the Right Rev. Dr. Hare:

"In acceding, as it does by a unanimous vote, to the suggestion of the Bishop of

South Dakota that he take temporary leave of his work, the Board of Managers gladly avails of the opportunity thus afforded it to convey to this honored and beloved father in God assurances of sympathy and words of cheer. From the day of his consecration until now Bishop Hare's conduct of the high and difficult task committed to him has been such as to command both the respect and the admiration of this Board. That he may enjoy his well earned rest and gather from it strength for fresh endeavor and new achievement will be the prayer of all his friends both West and East."

——Letters were submitted from the Right Rev. Drs. Holly, Schereschewsky, Ferguson, McKim, and Graves, and from a number of the missionaries in the Foreign field. Bishop Ferguson had sent Miss Sarah A. Woodruff from Cape Palmas to be with Dr. Sarah L. Walrath at Cape Mount, and the Board approved of the change of her station. Letters were submitted from a number of missionary teachers who had been students of Mrs. Brierley, expressing their most high esteem for her life and work and mourning her death, which, as has been already published, occurred at Cape Mount on July 6th. One of the letters from the Right Rev. Dr. Holly showed that the remaining debt upon the Church of the Holy Trinity, Port-au-Prince (twice destroyed by fire), was $3,259. The Board was rejoiced to hear at the same moment that one of its members within a few days had contributed $3,000 toward cancelling this obligation. The church was occupied on August 11th.

——The appointment by the Right Rev. Dr. McKim of the Rev. John Davis, D.D., as a professor in Trinity Divinity-school, Tokyo, was approved. Dr. and Mrs. Davis will sail shortly for their new field of labor.

——The Standing Committee on Trust Funds presented their annual report, which will be submitted to the Board of Missions in Minneapolis and afterwards printed in the volume of reports for the year.

——On the report of a special committee appointed several months ago the following action was taken:

"*Resolved*: That the Vice-President of this Board be requested to commend to the Board of Missions at its approaching meeting in Minneapolis, the importance of its devising some plan of diocesan pledges (or assurances) for the triennium next following whereby this Board may be able to make its appropriations intelligently and with a reasonable expectation of seeing its receipts suffice for its expenditures."

CONTRIBUTING CONGREGATIONS.

ACCORDING to the count which we have made from the journals of dioceses and missionary jurisdictions, the whole number of parishes and missions in the Church in the United States is 5,484. Of these, during the past year, 3,506 contributed to the treasury of the Society for Domestic and Foreign Missions, most of these congregations contributing to both Domestic and Foreign; many contributing several times, and some as often as once a month. It is encouraging that the number of contributing congregations was 674 greater than the year preceding, and 432 greater than in any previous year. But what of the nearly 2,000 which did not contribute to either Domestic or Foreign Missions? Of many of these congregations it may be said that they are themselves dependent, and receive only irregular ministrations, and of some that they contribute to missions in other ways; nevertheless, it remains a fact that none of them contributed toward the support of the work which the Church has undertaken in their name.

A CAUSE FOR THANKSGIVING.

THE fiscal year of the Society ended September 1st without a deficiency. The statement of this fact, which has been already published through the Church press, will give joy to many, who watched with anxious hearts the efforts which were made during the spring and summer to escape the threatened necessity of cutting down the appropriations for the new year, and of drawing back from the work which the Church had undertaken in faith.

The Board of Managers, at its last meeting, placed on record its sense of gratitude to Almighty God for this signal mercy, and we have received many expressions of joy from individuals. The following letter has been received from two devout and generous Church people of New Jersey, whose interest in the Lord's work is unfailing:

"It is with joy that we hear that the Board of Missions starts on its new year's work unincumbered by any debt. When you said to me last spring, speaking of the generous gifts that were already coming in, 'It is a marked answer to prayer,' I felt a sure conviction that the desired end would be attained. We, in this household, desire to render thanks to Almighty God for His bountiful outpouring of the 'grace of giving,' whereby His faithful stewards have so wisely administered their stewardship. Mr. S. and I send to the Board of Missions twenty-five dollars in humble thanks to the God of missions for His blessing on the efforts of His children. We are deeply interested in the crisis of missions in the land of Sinim. It seems as if God, after nearly nineteen centuries of silent, unseen preparation in that wonderful country, is now bringing His forces to the surface, and beginning to stir Himself visibly in the evangelization of that end of the earth. When we read the news from China, with the rapid succession of important events, we seem to be standing in the very presence of the God of all power and might, and ought to realize the glorious fact that every child of His has in some small way the privilege of working together with Him. This moderate check is not by any means the measure of our thankfulness to our Heavenly Father for His wonderful grace and favor to His servants. It is only the measure by which we are able to give expression to our deep and sincere gratitude."

THE BOARD OF MISSIONS.

AT its triennial meeting in Minneapolis, the Board of Missions will no doubt be urged to enlarge its work in one direction and another; but before it puts new burdens upon the treasury of the Society, it should address itself very thoroughly to the question of providing a sufficient revenue for the support of its present undertakings.

WHY ARE RESULTS SMALL?

IF it be objected that the results of Foreign Missions are meagre, is it not sufficient to answer that the worse than half-hearted way in which the Church has prosecuted Foreign Missions is sufficient to account for the small results? When we think that only a few, comparatively, of those who profess and call themselves Christians make any pretence to do anything whatever for Foreign Missions, while multitudes of these same people deride and oppose them, and of those who do engage in the work the smallest fraction only do it heartily, generously, is it any wonder that the triumphs are not greater than they are? Let the Church arouse herself to this work, and put the enthusiasm into it

which men put into great enterprises of business, and we shall see great results. If the missionary business is worth doing, it is worth doing with all our might, with tenfold the energy now put forth, and then the Kingdom will go on conquering and to conquer, and the kingdoms of this world shall become the Kingdom of our Lord.

SHALL MISSIONS BE ABANDONED?

PERSECUTIONS in China, missionaries martyred, mission buildings looted and destroyed, foreigners driven out of the interior provinces! What does all this mean? What, but that the messengers of the Cross are hated and the religion of the Nazarene despised? What, but that the people wish to be left alone with the religions which they have received by tradition from their fathers? Shall the Church, then, call home its missionaries? Shall it take counsel of prudence and remove them from danger? That would seem to many the wise course to pursue. Why disturb these people? they ask. Why expose men, women and children to the cruelties of the exasperated Chinese?

But what would the Master say? He met with opposition of every conceivable kind, nor was He deterred thereby. He died praying for His murderers, and when He rose again, He said to His disciples: "Go ye into all the world, and preach the Gospel to every creature"; "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What would the Apostles say? They went everywhere, preaching the Gospel, and met with persecutions. Read the catalogue of St. Paul's trials, and say who ever suffered more than he? But was he stopped by these trials? No, and the Church can no more draw back because difficulties beset its way, and bonds, imprisonment, and even death await its messengers. The religion of Christ means salvation to the lost, life to the dead in trespasses and sins, light to those who sit in the darkness of error and false beliefs. The only way in which this Gospel of Life can be carried successfully is by going through whatever of peril, hardship and loss may stand in the way, by going with all needful courage, constancy and self-sacrifice, at whatever cost, with burning love and unfaltering faith. It is the royal command of the King, and we, as loyal subjects, have but one thing to do.

It might be worldly-wise to draw back; but it would be at greater peril than by going forward. It would be timidity, cowardice, false-heartedness, and the world itself would scorn the religion that was made of such stuff.

THE BOARD OF MISSIONS AND THE FUTURE.

THE editor of the *Church Standard*, under the above caption, gives expression to the satisfaction that will be felt throughout the Church that the Board closed its year on September 1st without debt, after the years of financial pressure which have been peculiarly trying to institutions and enterprises dependent on voluntary contributions, and continues:

Now, taking a glance at the future, what has the Board to look forward to? Within the coming month there will be enthusiastic meetings of the General Convention, sitting as a Board of Missions, at Minneapolis. The Missionary Bishops will give stirring accounts

of their good work, and of the fields which are white to the harvest in their several districts. In the present more hopeful condition of business everything will seem possible; new work will be undertaken; and then?

And then the deputies will go home, leaving the Board of Managers and its Secretaries to provide means for all that has been ordered. That is the usual distribution of labor in the Church's missionary business, and there is no help for it; but there ought to be, and there might be, a good deal of help if clergy and laity would just remember one or two simple facts, and do what these facts suggest.

The missionary business of the Church costs money, and the money is needed all the time. Every month a certain sum is required, and it must be paid or somebody suffers. Every month, therefore, the money required ought to be contributed, and always before the month's end, or it will not be in time. When quarterly contributions are made, they should be made regularly, and when vacation-time approaches, contributions which would fall within that time ought to be paid in advance.

All this would be easy and simple if the theory of the Church were adopted practically. According to that theory, every baptized person is a member of the Missionary Society of the Church, and every parish and congregation is a subordinate missionary society. Now, it is a startling fact that an average weekly contribution of *two cents* from every communicant of the Church would meet all the present expenses of the Board of Missions and leave more than $100,000 in hand at the end of the year! What is needed, then, to put an end to the embarrassments of the Missionary Board? Absolutely nothing, not even liberality or the least little bit of self-sacrifice, but only principle and system; principle enough to acknowledge our bounden obligations, and systematic steadiness in standing up to them. If every member of the Church could be induced to contribute once a month, once a quarter, or once a year, a fixed sum which he would not be ashamed to give, and which he could spare without embarrassment, or inconvenience, or the sacrifice of a single necessary comfort, and if he would regularly contribute that sum in advance, we do not say that the members of the Church would do their whole duty, but we do say, first, that they would do more and better than they ever have done, and second, that they would put the mission work of the Church upon a basis which it has never before had.

THE RIOTS IN CHINA.

THE Hon. John W. Foster, secretary of state at the close of President Harrison's administration, made a tour of the world shortly after his term of office expired, and gave particular attention to Christian missions in his observations. He has recently returned from China, whither he went upon the invitation of the Chinese Government to advise them in their peace negotiations with Japan. Mr. Foster's familiarity with China and with missions makes him a competent witness as to the causes and the effects of the massacre of Christians in China. In an address delivered on Sunday evening, September 8th, in his son-in-law's church at Watertown, New York, he spoke as follows:

The opinion formed by me, after careful inquiry and observation, is that the mass of the population in China, particularly the common people, are not specially hostile to the missionaries and their work. They have been permitted to penetrate every part of that vast empire with as little disturbance as the Chinese laborers have spread themselves over the United States, and in case of danger the authorities have usually exerted themselves for their protection. Occasionally riots have taken place, but they are almost invariably traced to the *literati* or prospective office-holders and the ruling classes. These are often bigoted and conceited to the highest degree, and regard the teachings of the missionaries

as tending to overthrow the existing order of government and society, which they look upon as a perfect system and sanctified by great antiquity.

The war with Japan, which resulted in a humiliating peace and the loss of territory, has greatly weakened the imperial authority, and the disbandment of several hundred thousand troops, mostly without receiving the pay due them, has added very much to the prevailing discontent and disorder. Under such circumstances, it is not strange that riots should occur, and that the wide-spread missions should be the chief sufferers. These riots have been mostly confined to pillaging and destruction of property, the chief exception being the Kucheng massacre, which has justly horrified the civilized world. But we in America should be chary of our condemnation, when we recall the many outrages which have been inflicted upon Chinese subjects in the United States, and remember that the Rock Springs (Wyoming) riot a few years ago was equally cruel and fatal in its results, and reflected more severely upon our authorities.

Although only a few weeks have elapsed since the Kucheng massacre, the telegraph informs us that nearly a score of participants have already been condemned to death, more than a hundred are in prison awaiting trial, and the imperial government is already arranging fully to compensate the missions for all their losses. In contrast with this summary administration of justice by the Chinese authorities stands the fact that no punishment followed the Rock Springs massacre, compensation was delayed for three years, and then accomplished by legislation against the Chinese, which was pronounced by our supreme court as in violation of treaty, but without remedy. I am, however, in full sympathy with the prevailing demand in the United States that the Chinese Government should be held to a strict accountability for these outrages. But in doing this, care should be exercised by our government that it does not lend itself to advance the sinister projects of European governments, which are on the alert to turn the internal troubles of China to their own benefit.

The United States is strong enough to act independently of European combinations, and China has never yet failed to comply with its just demands. There seems to be in a part of the public press of our country a misconception of the ground upon which our government bases its intervention on account of these riots. It is not because we are a Christian country and are seeking to support a Christian propagandism in China. It is simply because the people in whose behalf our government intervenes are American citizens, pursuing a vocation guaranteed by treaty and permitted by Chinese law. It should also be borne in mind that the imperial government has repeatedly recognized the salutary influence of Christian missions in their moral tendencies, their educational and medical work, and their charities. The American missionary has the same right to go into all parts of the Chinese Empire and preach and teach in the Name of his Maker as the American merchant has to carry on his trade with South America or the islands of the Pacific, and he has the same right to invoke the protection of his government when his lawful vocation is unduly obstructed or his life or property put in peril. And I trust the time will never come when an American citizen forfeits the protection of his own government when he goes to pagan islands and, in strict compliance with the local laws, preaches the religion which has been the prime factor in making our country so great, so free, and so beneficent in its influence on the human race.

The policy of the missionaries prosecuting their work in places beyond the treaty ports or in remote regions in this time of disorder is a matter for the mission boards to determine; but from the day that the Great Teacher gave the command to His disciples to carry His Gospel to all nations, the work of missions has been one of peril, and it should not be abandoned in that great empire because of the present disorder, which must be only transitory. China is passing through an experience which must eventuate in greater opportunities for the spread of the Gospel.

BRIEF MENTION.

THIS month's frontispiece presents a view of our missionaries translating into Chinese the additions to the Prayer Book made in the revision which was completed in 1892, as described by the Rev. Mr. Pott in the Foreign missionary department of this number of the magazine. On the extreme right of the picture is Bishop Graves. On his right hand are two Chinese clergymen and two Chinese assistants, and the Rev. Messrs. Parkhurst, Pott, and Ingle.

THE Rev. J. C. Hoare, a missionary of the Church of England in China, asks: "When are the clergy at home going to realize that the happiest life on earth is that of the missionary!? Yes, happier even than that of the English clergyman, which indeed I used to think the best that man could desire, but which I have now long realized is not in its joys and privileges to be compared with that of those who respond to God's call to come and preach the Gospel to the heathen. Or, if they cannot now understand the happiness, when are they going to realize the duty, the *debitum*, the debt, that they owe to Him who gave Himself for them, that they should obey the Master's command and come and preach the Gospel to 'great, dark, hungry China'? Poor China! People seem to think that this disastrous war may stir her up to reform. But no mere civilization will do China any good. What she wants is the Gospel, brought to her by the messengers of peace and love."

THE outcome of the international yacht race near New York recalls some of the words of the Bishop of Killaloe, Ireland, in the extract from his last address to his diocesan council, published in the September SPIRIT OF MISSIONS. Speaking of the words of our Lord, "I must work the work of Him who hath sent Me while it is day, for the night cometh when no man can work," Bishop Shone said: "The ideal of the country gentleman, whose whole business in life is sport—a grown-up baby who does nothing but play, only exchanging the form of his play toys, taking up dogs and horses and cards [and yachts and cups (?)] instead of dolls and rattles—this ideal among educated men is almost extinct." When the ideal to which the Bishop referred becomes wholly extinct will not the Master's work give more satisfaction to "country gentlemen" than races won by "fouls" and "walkovers," or even by undisputed sailing?

THOUGHTS ON A GREAT LIFE.

IN the *Churchman* of August 17th this brief death notice appears: "Entered into rest at St. John's Mission, Grand Cape Mount, Liberia (W. Africa), on July 6th, Mrs. M. R. Brierley, head of St. George's Hall."

The Church owes far more than a passing notice to this, her gifted and heroic child. Not to honor Mrs. Brierley, God has done this, and we cannot take from or add to that glory. But the Church owes it to herself and her living, battling children here, to recognize and hold forth the glory of a life so singularly and wonderfully gentle, consecrated, brave, and heroic as hers. Many wonderful people have I seen, many of modest worth and delicate sensibilities, some of courage, famous a world over, some heroic beyond the dream of romance, but were I called to testify, I could not name one with any of these characteristics more marked than each was shown in the life of Mrs. Brierley.

The cultured daughter of an English clergyman, she was the possessor of instincts as delicate, manners as refined, and judgment as just as any woman I have ever known, and yet with all a determination as firm, a consecration as complete, as it has ever been my lot to behold. Early in life she was married to an English clergyman, bade farewell to her loved home, and went as a missionary with him to Sierra Leone, that *white man's grave* so named in history. Here she toiled on and suffered with him until fever compelled him to seek health by a sail to Madeira, but it was too late—the disease had gone too far and he died.

After faithful work for eighteen or twenty years, the Church Missionary Society retired Mrs. Brierley with a life pension. She had fairly and bravely won this, and here most women, even of heroic mould, would have rested. But Mrs. Brierley had left her heart in the African work, and to it she longed to return. In 1881 I met her in Chelsea, Massachusetts, and heard her plead to go back to the dark continent. The responsibility of granting her request was a grave one. She seemed then to be well past middle life, and according to the ordinary course of things, therefore, promised soon to become more of a burden than a help. Yet there was an indefinable something that impelled me to accept her, even though it seemed as if in so doing I were lending my aid to hasten her to her grave. There was great need of such work as she could do, and she had endured the deadliness of the climate, and I prayed that God might use her few remaining years so as most to glorify His Name. Surely this prayer He answered.

In the spring of 1882 Mrs. Brierley landed in Africa and greeted us at Cape Mount. Here she became a member of my household, and remained such until she could arrange all of her plans and supplies for housekeeping with the girls and smaller boys. A gentler, pleasanter and more perfect lady at all times and under all circumstances, I never knew. That African fever tries men's bodies and souls, but in all of its severity—and it did prey upon Mrs. Brierley with great severity—the grace of God shone and was glorified in a gentle, considerate, and patient endurance beautiful to behold and powerful for good. But this gentleness, this patient enduring and long-suffering did not, for an instant, stay her sense of justice or righteous indignation against wrong-doing or hypocritical pretences in any one, white or black, lay or clerical. She was ever as true to God and right as she was gentle to weakness in any form. . . .

In the fall of 1882 the failure of my own health compelled my return. I shall never forget the picture of our parting. Wasted to a skeleton, I was borne to Mrs. Brierley's on a hammock and carried to the side of her bed to say "Farewell." She was very ill. Jaundice in an aggravated form was upon her, with all of its horrible tortures. I really did not expect her to survive a week, as she appeared on the verge of the deadly "black vomit" or yellow fever stage. Yet God raised her up, and for eleven long years more that saint of God stayed on amid fever and weakness, want and threatening, standing at times alone, the only white missionary within forty miles of the station, facing native wars and the ravages of famine, with many other trials sufficient to try the hearts of brave men. She stood and prayed and protected both the mission and the starving little ones against spoilers of goods and the slave stealers, the robbers' angry threats and the fierce warriors' killings and burnings. I have been a soldier, and saw four years of war, and deeds done that have immortalized the doers, but the lone, long, firm standing of this delicate, refined woman amid scenes of war, plunder, violence, robbery, and threatened starvation is, to me, the most exalted and long-sustained deed of heroism I have ever known. As the angels look down, methinks not one of the Old Guard at Waterloo or of Pickett's division at Gettysburg can claim more right to the award of courage than could she.

After eleven years she came to this country, and of her stay and power I will say nothing, save to call on all who heard her to remember how God spoke to their hearts through the wonderful words of this shrinking, modest woman. One strange thing to me was, that she looked very little, if any, older than when I bade her farewell in Africa eleven years before. The time of her stay ended, this aged veteran set her face once more to the battle's forefront, and went back to die, that dying she might teach others to live. So far as letters indicate, she ran her race with full honor to the end. An African king she had helped with mind and purse, writes me these pathetic words under date of June 23d, thirteen days before her death: "Poor Mrs. Brierley is doing her best as ever, but she is becoming deafer every year, and shows it especially when she gets tired out after the day's work. See ye not, this pressing on 'faithful unto death.'"

In her own last letter to me under date of June 24th, just twelve short days before her translation, she writes, "Do, dear Bishop, go on stirring up the people. Make us to see how terribly short we come, weighed against the privileges we receive. Oh, that our Church would wake up to her possibilities for the spread of our dear Redeemer's Kingdom. Think of this station having no sacred edifice in which our children and the heathen around could be taught the beauty and glory of the Triune God, and only once in fourteen months have we had ministerial oversight and then only for three days. . . . Nevertheless I verily believe in the hereafter we shall meet many who now remember you in love—washed, cleansed, and sanctified through the Blood, and though it is our joy and crown of rejoicing to see our own children walk worthy of their high calling, still it is not ours to walk by sight. Pray, pray, pray for us and these children. We need your prayers."

These are her last words to me. Farewell—great heroine of Christ. You have thrown a mantle of glory on the armies of the Living God. Such a life, such courage, such love calls the whole Church militant to more consecrated living and to closer battle. —*Bishop Penick, in Churchman.*

"OVERLOOKED; OR, THE FOLLY OF FOREIGN MISSIONS."

ON the front page of one of the leading New York comic journals there is a cartoon entitled "Overlooked; or, the Folly of Foreign Missions," with the remark: "Our Church charities cannot see the misery under their own noses at home." The picture represents an individual, clad in clerical habit, taking a telescopic view of the distant lands of Africa and China. A big bag of money rests at his heels, whilst the starving multitudes of New York city plead in vain for help.

It has been well said by the great Lord Shaftesbury, the "Achitophel" of the poet Dryden, that humor which will not bear serious examination is false wit. There is undoubtedly immense teaching power in a good comic cartoon; but the one before us is so absolutely incorrect in its sentiment that it has altogether missed the mark. It is but too well known that there are a great many actively religious persons who refuse to support Foreign Missions, until "the misery under their own noses at home" has been completely obliterated. Anything more untrue to the foundation principles of Christianity, as taught by its Divine Founder, it is impossible to conceive. The city of Jerusalem groaned under oppression and poverty when the great Master Teacher enjoined His Apostles to "go into all the world and preach the Gospel to every creature." The great city of Antioch, with its magnificent temple of Apollo, its amphitheatres, and its public baths, was a centre of vice and poverty when the Church of Christ ignored "the misery under their own noses" and sent forth Barnabas and Saul to engage in the work and "folly" of Foreign Missions. The teaching of the humorous journal is old-fashioned and out of date. It stood in the days when Sydney Smith ridiculed William Carey; but it is altogether worn out now. At a time when the civilized world is looking with anxiety to the Government of the United States for well directed and discreet action with reference to the outrages in China, and at a time when, through the persistent exertions of Christian missionaries, a railway is about to be constructed which shall penetrate the very heart of Africa, surely something more truly edifying and instructive (and perhaps more witty) might have been found to occupy the title-page of a reputable comic journal.

To assert that the Church cannot see the misery which is "under her own nose" at home is to make a statement which is absolutely untrue. In New York city it has been seen that three-fourths of the population do not claim any distinct Church affiliation, and yet the great charities of this city, which compare so favorably with other great centres of population, have been organized and supported by the very people who believe in Foreign Missions. In fact it is the enterprise, the heroism, and the self-denial exemplified by Foreign Missions which have given an impetus to Christian zeal at home.

But to compare the relative good done among the poor at home with the world-wide good which has been achieved by missions abroad, is to take but a very narrow view of what we may call the "philosophy" of Christian missions. There is something worse than poverty. There is something better than bread. The Master has said so. "The poor ye have always with you." "Man does not live by bread alone." The philanthropy of the Christian Church must not be gauged by the stomach of the pauper. The mission of the Christ in the world was not to give the poor man the bread of to-day, and then leave him starving for the morrow, but to supply him with that Bread of Life which should be a regenerating power for generations yet unborn. If Christianity has done much for the poor man at home, it has done even more for the poor man abroad, and God has made us "all of one blood." In China, Japan, Africa, Madagascar, New Zealand, and the islands of the sea Christian missionaries have been the pioneers of trade, commerce, and civilization. They have gone forth into the world, even as their Master sent them, with no clearly defined schemes of social reform; but they have set up beacons of light in countries the geography of which was completely unknown at the commencement of the present century, in the darkest places of the earth.

Does the humorous journal really mean to assert that it would have been better for the world if Dr. Morrison, the "pioneer of China," when he visited New York in 1807, had stayed among us and relieved the poor of Mulberry Bend instead of taking a passage in the good ship "Trident" to Canton? Or that David Livingstone would have been doing a more Christlike work in relieving the poor of the little village of Blantyre than by going forth as a missionary to Africa, and thereby opening up the dark continent to the civilization of the West? Or that Adoniram Judson would have found a more philanthropic mission in the little New England town of Malden than by living a long life of usefulness in the distant country of Burmah? In other words, would this comic journal seriously suggest by its humorous cartoon that it would be better for the world if all missionary enterprise were stopped, and the "Church charities" devoted their entire energies to the relief of the poor "under their own noses"? We maintain that the work of Foreign Missions embodies the essential principles of Christianity, and if, at a time when nine noble women have laid down their lives in the service of Christ in China, one of our leading comic journals fails to see the true Christian spirit of Foreign Missions, we must attribute it rather to a deficiency of wit than to a scarcity of reliable information.—*Churchman.*

THE ARCHBISHOP OF CANTERBURY TO THE UPPER CLASSES.

THE Archbishop of Canterbury, speaking at the Canterbury diocesan conference, recently said: "One of the great trials at the present day is what the upper classes are doing on Sunday. I do not believe it is half as much what the middle and lower classes are doing. The upper classes are behaving very ill to everybody beneath them. They are oppressing their servants, and making it impossible for them to have the means of grace, and setting an unfortunate example to those who are hovering in the choice between God and the world. Those who belong to the upper classes should be the apostles and evangelists of the upper classes, and try to make them different, and make them open their eyes. They will open their eyes like anybody else if things are properly brought home to them; but we must move all who have in their hearts the love of God and of His work in the world to try to do their best among the upper classes. It will go ill if the Sunday abuses are not stopped."

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

THE CHURCH'S MISSION TO SWEDES IN THE UNITED STATES.

THE Rev. Gottfried Hammarsköld, general missionary to American Swedes, in his final quarterly report for 1894–95, says: "The religious condition of the Swedes in this country is far from satisfactory. In 1890, according to the United States census of that year, 478,041 persons born in Sweden resided in this country. Since then the Swedes in the United States have greatly increased in number. If we add those born in the United States of Swedish parents the entire population of the country will in all probability number about 1,000,000 souls. A careful investigation shows that not quite eighteen per cent. of these are members of any Swedish church, and that a very small percentage have joined English-speaking churches. From the statistics I have been able to gather I judge that more than seventy-five per cent. of the entire Swedish-American population are still outside of any religious organization.

"When we consider that with few exceptions those who are born in Sweden were communicants of the established Church in their mother country at the time of their immigration, there must be reasons why these people have not yet associated themselves with any religious body in this country. What those reasons are I do not pretend to know, but I believe that if the bitter strife of denominationalism were to cease, and those who minister to the Swedes would unite in their efforts to present the Gospel to my people in its simplicity and fulness, a marked change for the better would soon be noticed. The Swedes have the reputation of being a religious people, and they cannot be charged with being ignorant, since public education in Sweden, according to such an eminent authority as Conrad's 'Handwörterbuch der Statswissenschaften,' occupies the very highest position among European peoples. In all the national schools —which by the way are superintended by the Bishop of each diocese—the pupils are daily instructed in the catechism of the established Church and in Bible history, officially set forth for this purpose. This part of their instruction is kept up after their confirmation through regular catechisings by the parochial clergy. I mention this in order to prove that the present religious condition of the Swedish-Americans cannot be due to lack of instruction in their childhood.

"Whatever may be the cause of the Swedish-American's attitude toward the religion of Jesus Christ, I am convinced that our Church is better adapted for mission work among this people than any American religious body. An examination of the Swedish Church, its Creed, Liturgy, and administration, clearly demonstrates this fact. There are differences in the definition of certain truths and articles of religion, but the differences are far less marked than those between some theological schools of our own Communion.

"Why, then, does not a greater percentage of the Swedish-Americans join the Protestant Episcopal Church, and why do so many, comparatively, become Methodists, Baptists, and Congregationalists? This question, so often pressed by some of our American Churchmen, is best answered by emphasizing certain facts which, if generally known, would enable every Churchman to answer the question for himself, and to see what can and ought to be done in order to make the work of the Church among the Swedes develop more rapidly. While the

Methodists since 1845, the Baptists since 1850, and the Congregationalists since 1869, have carried on very active and thoroughly equipped missionary effort under the oversight of zealous boards or committees, our Church has but recently, and in a comparatively small way, begun genuine work among the Swedes. As the people have no real conception of the character of the American Episcopal Church, and only of late have begun to understand that they are invited and welcomed to it, it is unreasonable to ask why they have not before entered the Church in any great numbers.

"With the exception of a few experiments at the West our Church hardly attempted to minister to the Swedes until 1887, when, through the efforts of the Rev. Dr. David H. Greer, the work took a real start in the East. At that time the Church had but one ordained clergyman in active work among the Swedes. To-day it has twelve Priests, five Deacons, and a few lay missionaries working in the field.

"That the Swedes do come when properly invited and thoroughly instructed, is demonstrated by the encouraging reports from the Swedish missionaries, and by the testimonies from their superiors. Thus, for instance, says Bishop Gilbert, in his convention address of 1894:

"'At the last council a full statement was made regarding the steps taken to carry the Church to our large Swedish population. Thus far we have no cause for regretting our course. It is more and more evident that this particular field is ripe for the harvest. Had we the means and men, great results would under God most certainly follow. In Minneapolis where the greatest development is taking place, the erection of two churches—St. Ansgarius's and the Messiah—has been followed by the ingathering of a large and constantly growing membership. The former church is carrying a tremendous burden in its indebtedness. It was necessary to build, and to build on a generous scale. Had it not been for the oncoming of the financial stringency, I doubt not but the plans could have been realized and the burdens lightened. The people of the congregation are working heroically and hopefully. The enthusiasm of their pastor does not wane. The Church at large ought to help bear the load resting upon this very remarkable work. Sustaining this church now means much in the future. We have now two clergymen and two candidates for Orders devoting themselves wholly to work among Swedes, and two young men studying at Seabury, who have the same object in view.'

"That the Swedes of Minneapolis have duly appreciated the efforts and encouragements of their kind-hearted Assistant-Bishop is evident from the parochial report of St. Ansgarius's Church at the last convention of the Diocese of Minnesota, which shows that this mission church, started four years ago, has 413 communicants and 280 children in the Sunday-school. The same report states that its pastor during the last conventional year baptized 134 children, presented twenty persons for Confirmation, married fifty-three couples, and officiated at forty-five burials. The church, with its seating capacity of 1,000, is usually crowded at every Sunday service, and sometimes hundreds are unable to get in for want of even standing room.

"If purely pastoral acts in any sense indicate the desire of the Swedes to have the ministrations of the Church, the following statistics from the official reports of ten of the Swedish clergy certainly prove that such a desire exists. During the year ending July 1st, 1895, these ten clergymen have baptized 730 children, married 413 couples, and officiated at 310 burials. This, I believe, bears witness to the sentiment of the Swedes who have had an opportunity to learn something about our Church, its catholicity, comprehensiveness, and adaptability. These results have been obtained during the time when denominational strife has manifested itself in fierce criticism of our Church, and the most bitter attacks on her Swedish missionaries. Now the tide begins to turn, and we may hope in the future to enjoy peace and the good-will even of those outside of the Church who hitherto have been most active in opposing the missionaries to the Swedes."

THE BELGIAN WORK IN THE DIOCESE OF FOND DU LAC

THE Rev. J. B. Gauthier, Priest-in-charge at Gardner, Wisconsin, in the Diocese of Fond du Lac, writes to Bishop Grafton as follows: "I have now had charge of the work here for seven years, one year as lay-reader and the remainder as a Priest. We have at the present time, free from debt, a church seating 150 persons, furnished with bell and organ, with all the necessaries. The people come regularly to church on Sundays and Holy Days, morning and evening. They were not affected by the desertion of Mr. Vilatte, but always remain loyal to the Bishop. They are assailed continu-

ally by Romanists and spiritualists, who try to draw them from the Church.

"When the Old Catholic work was started here the field was almost abandoned by the Romanists, Mass being said about once in three months. The Priests sent here were as a rule the roughest class to be found. As a consequence of this neglect the people were drifting into spiritualism or unbelief. They were very ignorant about religion. As an instance of ignorance a Belgian told me that before our mission was started he had never heard that Christ died for sinners, having always thought that it was the Blessed Virgin Mary. This belief was prevalent. There are Old Catholics scattered about in different places, such as Menominee, Sturgeon Bay, and Little Sturgeon, that is, persons who come to make their communions at Gardner. Of those connected with the mission the majority are Belgians, with a few French Canadian, German, Bohemian, and Indian families—in all fifty families.

"All of the young people, and now many of the older ones, speak English very well; but when our mission was started very few could speak or understand it. Every Sunday we have French and English services with sermons in both languages. Hymns in English, from the Church Hymnal, are used, and the Sunday-school is taught in English. The work is well settled and making fair progress.

"As to the Indians, there are a few families connected with the mission who come a distance of ten miles on foot to attend services. In the winter, however, one very old woman is drawn on a hand-sled by her two granddaughters.

"The people who constitute the mission, with a few exceptions, came here from Europe several years ago. They are thrifty, hard-working people, and do all they can to sustain the mission, as they like the Old Catholic services very much.

"Some places near here, and also some at a distance, have made application for Old Catholic services, as they are tired of the Latin of the Roman services; but, for lack of means and French Priests, we cannot grant them. If we only had the means and clergymen we could do a great work.

"During Lent the services consisted of hymns and exhibitions of pictures on the Passion, with short explanations in English and French.

"I hope that this little sketch will give you a good idea of what the Old Catholic mission is doing in the Diocese of Fond du Lac. The people are very thankful for what the American Church has done for them."

THE BANNOCK INDIAN TROUBLES.

THE Indian Rights Association requested the Rev. William J. Cleveland, of Madison, South Dakota, to investigate in its behalf the facts of the recent troubles between the whites and the Bannock Indians in Wyoming, because of his long experience as a missionary to Indians, and report to the association the results of his investigation. On the 4th of September Mr. Cleveland made his first report, from which we make the following extract giving the substance of what he found to be the truth of the matter:

"The Bannock Indians of the Fort Hall Agency, in Idaho, went out this spring according to the custom of their people from time immemorial, for their annual hunt in the mountains of Wyoming. They did this year as they have done since 1868 under protection of a treaty with the United States granting them that privilege, and with passes from their agent. They were clearly within their treaty rights in doing so, and having none but peaceful intentions they took with them, as usual, their wives and children. During July, after some game had been secured, they were suddenly, and without warning, followed up and several detached parties of them put under arrest by armed white men from Jackson's Hole. In every case these parties were deprived of all their possessions, including their guns, game, extra horses, etc., and two such parties were successfully carried before the justice of the peace in Jackson's Hole on the charge of violating the game laws of Wyoming, pronounced guilty, and fined beyond their ability to pay, and would in consequence have been lodged in jail at Evanston had not the fine in one case been paid by a friend, and the escape of the other party during the night prevented.

"In the third case, the party were being

marched in for trial under cover of rifles, when, supposing the intention of their captors was to shoot them in cold blood, they became alarmed, and, taking advantage of a good locality, they fled through the thick timber. They were immediately fired upon, with the result that one old Indian, nearly blind, was killed, another seriously wounded, and two little children were lost in the brush, falling from their mother's hold in the sudden flight. One of these, about two-and-one-half-years old, was afterwards found by the white settlers, they hearing his cries as he wandered alone in the woods; but, by a sad mistake, he was sent off to a distant reservation far away from his own people. The other must have perished, it being a mere babe.

"The people of Jackson's Hole, on their own admission, elected their present justice of the peace and constable, and swore in about thirty additional deputy-marshals, with the express intention of keeping the Indians out of the mountains this year. They had a special reason for wishing to do so, as nine-tenths of them, at least, so their justice told me, derive their main support from game-hunting tourists for whom they act as guides, etc., at high prices. These tourists leave thousands of dollars in the Hole annually, and are increasing in numbers and eagerness to 'kill a bull elk' and get his horns at any cost.

"The settlers evidently acted on the advice and with the authority of the governor and other high officials of Wyoming, but were grossly misinformed by these authorities, including the United States commissioner, Pettigrew, who lives in the Hole, as to what it was lawful for them to do. These Indians being under treaty with and wards of the general government, are not citizens of any state, and the laws of no state can have jurisdiction over them, especially to the extent of superseding their compact with the United States.

"Again, in no case can the depriving them of their property before trial, and especially the shooting down of persons attempting to escape when under arrest on such charges, be justified.

"With the escape of the Indians, and the actual shooting of some of them by their own party, the brave deputies also became scared and fled the scene, abandoning all their plunder on the spot. The people of Jackson's Hole, now in great fear for their own safety, organized an armed band composed of all the able-bodied men of the Hole and such recruits as they could secure from the Titon Basin, about seventy-five in all, and prepared to defend their lives and property against an expected attack from the Indians. Some even advocated, as the best course, to send parties in all directions through the mountains and shoot every Indian found. As there were then about 200 Indians in the mountains and plenty more at the agencies to reinforce them, it is not hard to imagine how such fool's counsel would have speedily resulted had it prevailed. Then they cried aloud for the army of the United States, whose laws they were violating, to be sent to their relief, and the soldiers were promptly at hand. Meanwhile news of what was going on had reached the neighboring reservations, relief parties were already on their way to help the Indians, and what might have occurred had not troops been called in, it is impossible to say.

"At this time the Indians were called in by their agents and advised to forego their hunt for the time being, and return peaceably to their homes. This they did; but meanwhile parties of sportsmen tourists, well equipped for the hunt, continued to pour into the Hole unmolested. I met several such parties. Thus the original purpose of the people of Jackson's Hole is for the time being accomplished—the Indians are driven off; their supplies of meat, skins, etc., from the hunt for this winter's use at least are gone; and the government is put to a great expense; while the Jackson's Hole man's source of profit in the tourist who comes and spends money freely for the chance of killing a few elk just for sport and a good pair of horns as a trophy, is well protected.

"At present, the Indian, with well conceded bitterness of heart and some natural feeling of resentment, waits with commendable patience, but not without forebodings of hunger during the long winter, to know what shall be the action of the government for his redress as pledged also in the treaty, and what, also, the future of his hunting privileges. A feeling of hostility, however, which had no existence before, has been stirred up within him, which will probably never wholly die, and a recurrence of the present difficulty may certainly be looked

for next year unless steps are now taken effectually to prevent it.

"The troops still guard the passes into Jackson's Hole, and two companies are stationed at the Fort Hall Agency."

In concluding his preliminary report Mr. Cleveland makes a number of suggestions with respect to the reparation due to the Indians for the causeless persecution to which they have been subjected, and their protection hereafter, and sums up this part of his report in the following paragraph: "The only real solution of the Jackson's Hole difficulty, as well as the only possible means of preserving the large game for which the Wyoming officials express so great anxiety, will be found in adding the Jackson's Hole country to the National Park, and putting it under the same restrictions. It is of no practical use to the State of Wyoming; but it is the natural winter resort and only reliable winter feeding-ground for the large game both of the present National Park and of all the surrounding country. Besides, it would be a valuable addition to the park and is, naturally, a part of it, as containing the only really beautiful mountain scenery in that section. Nothing in the park can be compared with its Alp-like grandeur. Let the *bona-fide* settlers in Jackson's Hole, some of whom are respectable, industrious and well deserving perhaps above the average of settlers in that part of the West, be justly compensated for their improvements, some of which are considerable, and then let the whole district lying between the park on the north, Hoback canyon on the south, the Titon range on the west, and the Wind River range on the east, say sixty miles in length, be added to the park, and neither Indian nor tourist be permitted to shoot a gun or cast a line there again forever. If Wyoming is sincere in her desire to preserve the large game, she will not object."

MISSIONARY INTELLIGENCE.

MINNESOTA.—The Rev. F. M. Weddell writes, under date of August 20th last, as follows: "I inclose an offering for General Missions taken at the opening of our little chapel at Good Thunder. As you may not know anything about Good Thunder I write a few words of explanation. It is a village of 500 inhabitants, twenty-five miles from Wells. Less than two years ago I began holding service there once a month. In less than six months I began going there every other week (on Wednesdays). There were at first two communicants; now there are seventeen. We at first occupied the Baptist church. Last winter, however, we moved into a hall, but being very insecure there, it soon came to be felt that a room or chapel of our own was a necessity. The result is the neat, well furnished little chapel opened for service for the first time on Wednesday, the 14th of this month. The mission is named St. Luke's.

"I thought it important to begin aright, so the offering at the first service, which was a celebration of the Holy Communion, was for General Missions."

NEW MEXICO.—Bishop Kendrick, in a letter dated August 24th last, says: "I am visiting San Juan county, New Mexico, in company with the Rev. Mr. Bullis, of Durango, Colorado, who is our missionary here. We are making the trip in a private conveyance, as there is no railroad. We have made an arrangement which will give us a chapel here at Fruitland, I hope, and I shall secure lots at Farmington. We must have a resident missionary in this county before long. It is a good fruit county, and there is plenty of coal. It is the only county in New Mexico and Arizona that I have visited where there is more water than is needed. We have Church people in most of these towns."

NORTHERN TEXAS.—The Rev. W. Taylor Douglas, rector of the Church of the Good Shepherd, Wichita Falls, and general missionary of the Panhandle, reports that during the quarter ending with August 31st, he visited, as general missionary, thirteen places, held thirty-six services on Sundays and fifty-eight week-day services, baptized nine, and presented twenty for Confirmation. In performing this work he travelled about 2,000 miles by railway and about 400 miles in carriages.

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

ATTACK UPON OUR MISSIONARIES AT CHINGCHOU, CHINA.

BISHOP GRAVES in a letter from Shanghai, dated August 10th last, writes that two catechists of our mission at Chingchou had been driven out of the place, and incloses a letter of his published in the *North China Daily News*, which gives detailed information of the affair.

The Bishop's letter to the newspaper says: "In the letter of your correspondent from I-chang, which appears in Monday's issue, is the bare statement that the workers of the American Church mission had been expelled from the city of Chingchou, near Sha-sze. The occurrence is unfortunately such a common one, and it is so impossible to obtain redress that I should not have ventured to call attention to it if it did not serve to show very clearly that the Chinese officials are the originators of these riots.

"The facts are very simple. A few weeks ago we sent two Chinese catechists to Chingchou. They rented a house and occupied it. They have had no difficulty with the neighbors or the people. The rest of the story I translate from a letter received from one of the catechists. He says: 'We went, according to orders, to Chingchou to open a station there, but met with unexpected opposition. The magistrate (*Hsien*) twice sent men about the streets beating a gong and proclaiming: "No one is to sell or rent any house to a foreigner or Chinese for missionary purposes; and if anyone does so his house shall be torn down or confiscated for public use; and moreover he shall be severely punished, without hope of pardon." When we had been living in the city some days there were rumors of trouble, and we were reviled constantly. The *literati* and men of some importance in the city held several consultations about our presence there, and brought pressure to bear upon the landlord to make him return the lease and the rent money, and determined that if, after four or five days, the landlord had not done so, they would pull down the house and punish him severely.

"'In consequence, the landlord was so worried that he fell sick, and his whole household was in great trouble. He came to us himself, and besought us many times to move to some other place, saying that if we did not make haste he would suffer for it heavily. As we objected to move, on account of the expense, he sent others to beseech us, and got the middleman to come to us and beg us to move quickly, because the people and the *literati* were unwilling to have us stay; and the *taotai*, prefect, and magistrate could not restrain the people, and had nothing to say but they must go, but do them no bodily injury, for that would make trouble for us mandarins.'

"From another letter I learn a further detail, that, while our men were deliberating how to act, someone was sent several nights in succession to make an outcry before the house for a lost child, and to accuse them of being kidnappers in the employ of foreigners. Naturally, when it came to this point they thought it best to move.

"This is the statement of the case, and it is as clear an instance of how an anti-foreign riot is organized as one could wish. At the beginning there is no opposition from the people, and a house is easily rented; and there must have been many others willing to rent, or there would have been no need of terrorizing them. As soon, however, as the settlement of the new-comers becomes known to the authorities, and they can decide upon a course of action, the magistrate sends men about the streets, officially proclaiming that if anyone rents a house it will be pulled down or confiscated, and the landlord punished, *i.e.*, beaten in the *yamen* in

the way they know how to beat men there. The *literati* also appear, working in full harmony with the officials; and, in order to enlist the rabble, the stale old trick of the kidnapped child is resorted to. We are used to all these elements in a riot, but I think there was never a clearer case from start to finish. The only thing wanting is *a secret society*—but perhaps the mandarins felt that even the credulous foreigner would not stand this excuse any longer. But the master touch of all is the caution to the crowd to stop short of violence, not in mercy to the innocent, but *to save the mandarins from getting into trouble.* For, if the rioters would only be reasonable, there is really no need whatever of killing anyone, so long as daily annoyance and the destruction of property will accomplish the end.

"One word in conclusion. Why should all this trouble be made over two inoffensive men? One answer is, that Chingchou is only a few miles from Sha-sze, and that *Sha-sze is to be opened as a port.* I spent five days in that busy mercantile place last May, and the city was quiet then. I have learned that as soon as the news arrived that the port was to be opened, the city was placarded with anti-foreign placards. There is a closer connection between trade and these widespread disturbances than many persons suspect."

ANNOUNCEMENTS.

Africa.—The Right Rev. Dr. Ferguson, *en route* to the General Convention, left Cape Palmas August 2d, and reached Hamburg on the 24th. He sailed thence by the steamer "Palatia" September 1st, and reached New York on the 12th.

——At its meeting on September 17th the Board of Managers approved Bishop Ferguson's appointment of Mr. S. L. Cookson as catechist and teacher at Tubake, to date from May 20th.

China.—The Right Rev. Dr. Graves, *en route* to the General Convention, left Shanghai in time to sail from Yokohama by the steamer "Gaelic" on September 7th, and arrived at San Francisco on the 20th of that month.

Japan.—The Rev. J. M. Francis, delegate to the General Convention from the Missionary Jurisdiction of Tokyo, sailed from Yokohama by steamer "Gaelic" on September 7th, arrived at San Francisco on the 20th, and reached Milwaukee, Wisconsin, on the 25th of the same month.

——The Rev. and Mrs. James Chappell, going to their field of labor, left Toronto, Ontario, September 10th, and Miss Martha Aldrich, having recovered her health and returning to duty, left Manchester, New Hampshire, September 8th, and with Mr. and Mrs. Chappell sailed from Vancouver by steamer "Empress of China" on September 16th.

——At the stated meeting of the Board of Managers, held September 17th, approval was formally expressed of the appointment by the Missionary Bishop of Tokyo of the Rev. John Davis, D.D., lately Dean of Trinity Cathedral, Little Rock, Arkansas, as professor in Trinity Divinity-school, Tokyo.

AFRICA.

LETTERS FROM TWO AFRICAN PRINCES.

TOUCHING the lamented death of Mrs. M. R. Brierley, for so many years a faithful and devoted teacher at Cape Mount, Liberia, we have received the following letter from Prince Besolow, who is certified as a descendant in the regular line of the Vey kings. His letter is a sincere tribute to a good woman and a noble missionary:

"CAPE MOUNT, LIBERIA,
August 6th, 1895.

"It is hardly necessary for me to make any remarks about the death of Mrs. Brierley, for you have had sufficient intelligence ere this hour; but as she was a friend to us Africans, I must say, if you will allow me, a greater one has fallen than a princess of this world. The mission has lost a great soul. The mission has lost much, but the Africans more. She was magnanimous in all her dealings. Her great strength lay in her Christ-like humility. If ever a soul was dead to self she was in truth. She toiled for Africa with all her heart.

"When I saw Mrs. Brierley silent in the dust and no one at hand to help, as my brothers and relatives were under Dr. Sarah Walrath, I offered my services to her with-

out any compensation or reward for my countrymen's and land's sake. I felt it was my duty, as I had been brought into the Christian civilization by an agency very similar to that which you have on these dark shores. She (the Doctor) is laboring admirably since she has been alone; difficulty after difficulty, both financial and otherwise, has confronted her; but her rare adroitness has enabled her to surmount many. The whole truth is summed up in these lines, namely, the Doctor is doing two men's work. If she continues it, I will not be surprised if she is taken away from us under any severe attack of the fever. Secondly, she needs financial sympathy from abroad. She is greatly embarrassed through this fact. I am willing to give her a little to help. The only thing I should like to know is, Would it be pleasant to the Missions Society—or you? I have not much, but I can help a little with what the *Master* has given me to help *His cause*. If you have not forgotten that Prince Massaquoi and myself called at the Missions House daily for prayer at noon, you will be able to recall to mind my person. If that fails you, ask Dr. Franklin Carter, of Williams College. The Doctor is a very confidential friend of mine. I was a student there for a short while.

"Finally, Africa begs that you send her another Brierley to enlighten her sons and daughters living in this benighted land.

"Yours truly for Africa,

"THOS. E. BESOLOW."

The following letter from Prince Massaquoi is of the same purport, but was received later:

"CAPE MOUNT, July 10th, 1895.

"On behalf of the Vey people I desire to condole with the Church on the loss of so faithful a worker as Mrs. Brierley. The life of this noble woman of God among us goes to point out what true and practical Christianity is. In the very prime of life, clad in the armor of truth, burning with the warm message of peace, our heroine darted forth to war against sin and ignorance. Thirty-six long years in the Mountain of Lions [Sierra Leone], and the Vey territory she fought bravely, until the 6th of July, when the Great General called her to be crowned with an eternal crown.

"Mrs. Brierley was the friend of the slaves, the comforter of the broken-hearted, the mother of the orphans, and the servant of the weak and the sick. She was the true teacher and preacher—teaching and preaching with words and actions alike. A brave warrior was she, capturing the children of sin and ignorance, of paganism and Mohammedanism, and leading all to the camp of God and His Christ. She was the dazzling sun of the Veys, from whose gentle beam myriads received the true light. For her departure our hearts are drowned in sorrow, our eyes in tears; yet our souls grow warmer by her light. How appropriate, here, are the lines of Don Jorge Manrique most admired by Longfellow:

"'And, though the warrior's sun has set,
Its light shall linger round us yet,
Bright, radiant, blest.'

"Yours for Africa,

"MOMOLU MASSAQUOI."

CHINA.

CHINESE PRAYER BOOK REVISION.

ONE of the most important pieces of work completed by Bishop Schereschewsky before he resigned his jurisdiction, was the translation of the Book of Common Prayer into the literary language of China. When the American book was revised and enriched, it became necessary to go over the Chinese book again, altering it so as to correspond with the one used at home, and to correct some minor defects that time and frequent use in our Church services had rendered noticeable.

For the accomplishment of this purpose Bishop Graves, in the autumn of last year, appointed a committee, consisting of Archdeacon Thomson, the Rev. Messrs. S. C. Partridge, F. L. Hawks Pott, and J. A. Ingle, to assist him in the task of revising the Prayer Book. The main burden of the work the Bishop took on his own shoulders, translating all the additions which had not yet been put into Chinese, and revising the part already in use. Afterwards he submitted the result of his labors to the members of the committee for their suggestions and criticisms, with the understanding that after each member of the committee had worked privately with his native scribes over the submitted manuscript, a meeting

of the committee was to be held for discussion, and for the final decision upon the merits of the proposed amendments. In this way the translations of Morning and Evening Prayer, the Litany, the Office for Holy Communion, the Ash-Wednesday penitential office, and the special prayers and thanksgivings were reviewed by each one separately. The committee was called together in the library of St. John's College, Shanghai, on Monday, June 24th, at half-past nine in the morning. All were in attendance, the Rev. Messrs. S. C. Partridge and J. A. Ingle having come down from Hankow for the purpose of attending the sessions. From June 24th until July 7th, with the exception of the two intervening Sundays and the 4th of July, the committee met daily from half-past nine in the morning until noon, and from two in the afternoon until a quarter to five.

The committee was considered to consist of two houses—the Bishop representing the upper and the other members the lower—and no translation was accepted that did not meet with the approval of both.

Line by line, sentence by sentence, clause by clause, and at times character by character, the whole work was passed in review. The utmost care and patience were employed and no limit was put upon exhaustive and thorough discussion. A Chinese scholar and two of the native Deacons were in attendance, to decide upon matters of style where the committee were divided or felt hesitancy as to which translation should be preferred. The inadequacy of the Chinese language to express abstract thought made the task at times a most perplexing one. Other translations of the Prayer Book, used by the English missions, and the Prayer Book used in the Greek Church were frequently consulted, and the different versions of the Scriptures were referred to for the translation of passages from the Bible.

Each member was impressed with a sense of the responsibility that rested upon him, and felt that the work of formulating the sentences and phrases that are to be used in the public devotions of the Chinese Church was indeed a most serious one. The utmost harmony prevailed throughout all the proceedings, and almost all that was finally adopted was done so unanimously.

The following thoughts were present, I think, in the minds of every one: First, what a providential thing it was that the mission in China has had, in the past, a Bishop of such scholarly attainments, who was able to give us so beautiful a translation to serve as the basis of all future revision. Each felt more than ever the value of Bishop Schereschewsky's translation; secondly, each member came to appreciate, perhaps as never before, the richness and the wonderful depths of meaning in the Liturgy that is the heritage of our Church, and the adaptability of the language of the Prayer Book to express the most earnest and sacred aspirations of the soul when it comes into the presence of its God; and thirdly, each one was impressed with the unity of thought that existed among the members of the committee, and how when it came to the great fundamentals of the faith we were all of one heart and mind.

The days spent together in brotherly discussion will always be remembered with pleasure. At the last session, when all was completed, Bishop Graves announced that as soon as possible the work would be prepared for the printers, and that he hoped it would be ready for distribution during the latter part of the present year.

When once the work is in print, it is understood that it will serve as a basis from which a mandarin version and one in the Shanghai colloquial may be made. These few lines are written in order that this most important chapter of our mission history may not pass by unrecorded, and in the belief that the Church at large will not be uninterested in hearing of this great step in the work of the Church in China.

F. L. Hawks Pott.

CLOSING EXERCISES OF ST. JOHN'S COLLEGE, SHANGHAI.

The closing exercises of the term were held on the evening of Friday, the 19th of July. At four o'clock the students went through their drill and calisthenic exercises upon the lawn, in the presence of a large number of spectators. After this the foreign guests were entertained at tea at the residence of Bishop Graves, and the Chinese guests in the college reception-room, and at five o'clock all were gathered in the general assembly room to witness the giving of prizes and to listen to the addresses of the invited speakers. . . . Mr. James Buchanan in his address

spoke as follows: "Mr. Chairman, Ladies, and Gentlemen: Mr. Pott has asked me to say a few words to the students, and if you will allow me I will direct my remarks to them.

"Students of St. John's College: I will speak to you for a few minutes on some of the needs of China, and how an enlightened education will help you to supply those needs. Who is it who says: 'Every country has the government which it deserves'? Of China, this is true. If the people of this country were awake to their own interests, the incubus under which they lie would disappear. So long as the official classes look on the people as existing for their sake, instead of the government as existing for the sake of the people, there will be no improvement. And in the end the people must assist those who work for improvement, if any good is to be gained. Among those things which are most necessary in China, if the position of the people is to be improved and elevated, there are both physical and what I will call moral improvements. Among the former I will mention good roads, including railways; a general post-office for the whole empire; a national bank for government purposes, but under official control; the development of the resources of the country, by utilizing the minerals and promoting manufactures; the establishment of a proper police to protect the people against internal enemies, and of an army and navy to protect the country from assaults from without. Among the latter, the moral improvements, I would mention the enlightenment of the official classes; the establishment of schools for all the children, both boys and girls; the publication of good newspapers and books; the curtailment of the opium habit, and the abolition of the binding of the feet of girls. Slavery, while sometimes a useful thing, is often the cause of great cruelty, and ought to be abolished. The inculcation of a higher morality, such as is done by the Christian teachers, is one of the most hopeful sources of the improvement of the people at large."

We regret that we have not space enough to reprint the whole of this interesting address, which was listened to throughout with the closest attention. In concluding Mr. Buchanan said: "Now the future of China lies in the hands of the young. You who are now before me have been learning something of western science, something of those things which have made the western lands what they are to-day. You have been taught a language which is spoken by more people than any other, except Chinese, if you can call that one language when men from Canton have to speak to Shanghai men in 'pidgin' English. Some of you may not know that Gibbon, when about to write his 'Decline and Fall of Ancient Rome,' hesitated whether to write it in French or English. At that time his work would have appealed to many more readers if it had been written in French. I need not tell you that this is no longer the case, and if the spelling of English were improved, it would soon become the universal language. You have, by a knowledge of English, access to one of the largest literatures in the world, which is enriched by translations of the best works in the literature of other countries. You are here not merely getting taught, but are getting equipped to teach yourselves, and to enable each of you to take a part, a large part, I hope, in the work of regenerating China, your own land. You are, I think, the more enabled to help your country, because the education is obtained here in your native land, and although you are taught English, Chinese learning is not neglected, and you are Chinamen still. One of the drawbacks of teaching young Chinese in the West is that they become American or English, rather than Chinese, and this is a serious drawback to them, because they get out of touch with Chinese things. Indeed this was the cause why the last detachment of students sent to America by the Chinese Government were sent home, much to their regret.

"But more than a knowledge of English, you are taught history, ancient and modern, political economy, and those sciences which are necessary for those of you who are going in for special work: chemistry and physiology for the young medical student, astronomy and geometry for the naval cadet, geology and mineralogy for the miner, and electricity for the telegraph operator. For all, there is that Christian education which will enable you, I hope, 'to make the best of both worlds' (to use the title of a book which was adversely criticised when it appeared in Eng-

land), and to fit those who are inclined to become religious teachers for that high office. These and the other subjects taught are eminently fitted to qualify you for the work before you, that is, to do all you can towards enlightening and benefiting your countrymen, whether as medical men, as teachers, as clergymen, as business men, as telegraph operators, as naval or military officers, or in whatever capacity you are engaged. I trust that your teachers will have the satisfaction of knowing that their work is bearing good fruit, wherever you are and in whatever profession you are engaged. In you and such as you lies much of the hope of a regenerated China."

After the exercises the school broke up for the holidays, and quiet will reign in the quadrangle of St. John's College for the next six weeks, the students having wended their various ways to their scattered homes.—*Church in China.*

JAPAN.

ACTION OF AMERICAN AND ENGLISH BISHOPS IN JAPAN.

AT a meeting of the American Bishop and the Bishops of the Church of England having jurisdiction in the *Nippon Sei-Ko-Kwai*, held at Tokyo, June 18th, 1895, the following resolutions, among others, were adopted:

WHEREAS, The island of Formosa has been added to the Japanese Empire, and is now being brought under the regular government of this country, and members of the *Nippon Sei-Ko-Kwai* are taking up their residence in the island, a new door is opened to the Churches of the Anglican Communion for missionary enterprise; and taking into consideration that the distance from Japan proper makes it impracticable to carry on effective work in connection with the existing missions,

Resolved: That the Archbishop of Canterbury and the Presiding Bishop of the Church in America be requested to take any steps which may seem good to them for bringing this opening to the notice of the missionary societies,

Resolved: That, in the opinion of this meeting of Bishops, the needs of the case would best be met by sending a Bishop and clergy to Formosa from either England or America.

The Bishops also adopted the following:

Resolved: That the recent Pastoral Letter of the House of Bishops of the Church in America be translated, and printed in English and Japanese and forwarded to the clergy and catechists of the *Sei-Ko-Kwai* with the following preface:

"We, the undersigned Bishops of the *Sei-Ko-Kwai*, commend the following Pastoral Letter of the House of Bishops of the Church in America to the careful consideration and study of clergy and catechists of the *Nippon Sei-Ko-Kwai*, as setting forth clearly and faithfully fundamental facts and truths, which this Church has received, and which we are bound to believe, guard, and teach."

COMMENCEMENT OF ST. PAUL'S COLLEGE, TOKYO.

ON June 25th were held the commencement exercises of St. Paul's College. Seven young men who had completed the course of study of the intermediate department received diplomas, as did also two others who had completed the course the previous year, when no commencement was held because of the earthquake. The exercises included addresses by Mr. Saotome, the dean, and Mr. Tyng, the president—replied to by a representative from each of the two classes—and an address by the Bishop.

I know of nothing in America with which the intermediate department of St. Paul's can be exactly compared. It is a good deal higher than a high-school, but lower than a college of good standing. The languages studied are Japanese, classical Chinese, English and German, and in linguistic attainments these young men are certainly not below the average American A.B., though they are so in other subjects. The youngest in the class is twenty years of age, and the average age is perhaps twenty-two. The two graduates of last year are now in the advanced department, where they have, during the year past, been taking courses in logic, psychology, oriental history, English literature, and Greek. Six of this year's graduates are also expecting to enter the advanced department, where they will probably remain for the three years necessary to complete the course, when they will receive diplomas which should be equal in value to the degree of Master of Arts in course from an American college of high grade. Degrees we cannot give. They can be conferred in Japan only by the imperial university, and, except in the case of honorary degrees, only upon its own graduates.

The one student who does not enter the advanced department will probably be a teacher in the mission school at Nara.

We are very proud of these young men. They are all excellent students, and all Christians, and there is more than ordinary ability and promise among them.—*Rev. Mr. Tyng, in Church in Japan.*

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii. 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

AT the meeting in Hartford, October, 1894, the following was adopted: *Resolved:* That this Missionary Council repeats the recommendation made by it last year at Chicago, and heartily endorsed by the missionary conference held in London in May, in regard to the noonday prayer for missions; and requests that, where it is practicable, the bell of each church be rung at that hour to remind the people of their duty to pray for the coming of Christ's Kingdom.

THE Friday following the first Sunday in each month is recommended by the Missionary Council to be observed in all parishes by meetings for prayer in behalf of missions.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and forward the work of missions for the glory of the Triune God in the salvation of all men.

THE GENERAL CONVENTION AND THE BOARD OF MISSIONS, DURING THEIR SESSIONS, SHOULD HAVE THE PRAYERS OF ALL THE PEOPLE OF THE CHURCH.

CHINA SHOULD BE ESPECIALLY REMEMBERED, THAT ITS PRESENT DISTURBED CONDITION MAY RESULT IN THE FURTHERANCE OF THE GOSPEL OF CHRIST.

The Woman's Auxiliary.

Church Missions House, 281 Fourth Avenue, New York.

Miss Julia C. Emery, *Secretary.*

TO DIOCESAN OFFICERS.

The October Conference of general and diocesan officers of the Woman's Auxiliary to the Board of Missions will be held in St. Mark's Parish House, Sixth Street, between Hennepin and Nicollet Avenues, Minneapolis, on Wednesday, October 2d.

The officers of the Auxiliary are asked to proceed directly from the opening service of General Convention in Gethsemane Church to St. Mark's, where luncheon will be served in the Parish House, through the hospitality of the Minnesota Branch, the Conference following immediately.

An adjourned meeting was also called for the following Saturday, but as the Board of Missions will be in session on that day, the officers are asked to reconsider their motion, and select some other time for this meeting.

TRIENNIAL GENERAL MEETING.

The Triennial General Meeting of the Woman's Auxiliary to the Board of Missions will be held in St. Paul, Minnesota, on Thursday, October 3d.

Holy Communion in Christ Church, corner of Fourth and Franklin Streets, at 9.30 A.M. The address will be made by Bishop Whipple, of Minnesota. At this Service the United Offering will be made.

The morning and afternoon sessions will follow in the Central Presbyterian Church, corner of Exchange and Cedar Streets.

It is hoped that large numbers of Churchwomen from the Diocese of Minnesota and from the other Dioceses and Missionary Jurisdictions throughout the country will attend this meeting.

THE WOMAN'S AUXILIARY DURING GENERAL CONVENTION.

During General Convention the Woman's Auxiliary, through the kindness of the Rector of St. Mark's Parish, will have the use of rooms in the Parish House. A register of visiting members of the Auxiliary will be kept there, and the Secretary will have a desk there, and be ready to attend to matters of business, and to call meetings, from time to time, of Committees and of officers

and members especially interested in different departments of Auxiliary work. Notice of such conferences will be posted in the rooms.

THE UNITED OFFERING: A LAST REMINDER.

On Thursday, October 3d, at the Triennial Thanksgiving Service of the Woman's Auxiliary to the Board of Missions, its United Offering, for the endowment of the Episcopate in a Missionary Jurisdiction, will be made. Contributions towards this offering have been forwarded from Alaska and China and Japan; in hundreds of our parishes throughout the land we hope that gifts have been accumulating during the last three years; but it may easily be that some have not yet given, and to these we send this last reminder. It is not yet too late for many more to share in this, which we long to make a truly *united* offering on the part of all. At this last moment we offer one more opportunity, and assure any who will send their belated contributions to the Secretary of the Woman's Auxiliary, St. Mark's Parish House, Sixth Street, near Hennepin Avenue, Minneapolis, to reach her there on Wednesday, October 2d, she will gladly see that they are offered in the church on the following day.

ARE BOXES STILL WELCOME?

To assure the Branches of the Auxiliary especially interested in the work of missionary boxes, that their efforts are still appreciated by the missionaries, we print the following extracts from a recent letter:

The blanks are always welcome messengers, telling the poor Missionary that some faithful, loving souls are ready to take a part of his burden and bear it for him, thus fulfilling the law of Christ. I often thought of the Woman's Auxiliary last winter and blessed them, when during our severe weather I made my way through these mountains upon almost impassable roads at the rate of about two miles an hour. If I had nothing else of this world's goods, I had at least warm clothing on my back, which enabled me to keep up my work under many trying circumstances; and it will never be known until the Day of Judgment how much of the Missionaries' success is due to the untiring labors of the Woman's Auxiliary.

As to my work, it would be hard, and require more space than an ordinary letter affords, to give a description of it. I have four counties in my charge, extending 100 miles in a direct line. Many are the disadvantages with which I have to contend. The towns are small, and the people live scattered through the mountains in little one-room cabins, and much of my work has to be done by personal visitations. The people are, with few exceptions, extremely poor and intensely ignorant, not only of the Church, but in every other respect, which makes the work so much harder. Few can contribute towards the maintenance of the services, and many have to be assisted during the winter with clothing and food. The children have to be taught by the Church, if they are to receive any education at all, as the State schools are kept open for only two months of the year. Besides this, they need the spiritual and moral influence of the Church more than ordinary education. If I could obtain the means, I would have a parochial school in every one of my Missions. I have services in small rooms in some of the places where we have no chapels, and have to "beg" constantly for money to keep up the work that

has already been commenced; but much more ought to be done had we the means to keep body and soul together of at least two more men.

THE USE OF MISSIONARY LITERATURE.

At the opening of another busy season we are glad to print the following paper, prepared by Miss Mary E. Hart, of Western New York. It furnishes valuable suggestions to those who are beginning to see that Missionary work in the Woman's Auxiliary involves something more than the simple preparation of missionary boxes and giving of money.

I have been asked to give my ideas as a member of the Publication Committee in regard to our need of more publications. I think we already have enough furnished us if we only know how to use them; but what is required, it seems to me, is an appreciation of them, which will only come by use, and the use will not come unless our interest be stimulated and there is a desire for information on this vital subject of missions.

I have suggested that missionary classes be formed, for the study of this subject. Every kingdom of the world is now having hours spent upon it in critical analysis. Our women are giving valuable time to the study of art, music and literature; and in order to understand them and appreciate their importance, the best authorities are consulted. Now this study of missions requires just the same amount of time and thought. It is full of absorbing interest, and embraces so many subjects that all kinds of minds can be used. It is the one question of vital importance to every Christian woman, every Daughter of the King: "What is my Father's Kingdom, and what is my part in making the whole world believe in Him?" To know its extent, its power, its beauty, calls forth the highest powers of our minds. If we will only take the time to look into the matter, examine carefully the publications now issued, with the Bible as our text-book, we shall become intelligent, consecrated workers.

It seemed best to give this idea of a missionary class a practical test, so, with the consent of the President of our diocesan branch, I started such a class, to be held the first Friday after the first Sunday in each month, according to the suggestion of the Missionary Council. We called it the A. B. C. Class in Missions, for we began, like little children, at the very beginning. St. Mark's Parish where the class was held is in the outskirts of the city of Rochester, and meant a long street-car ride each time; but without a notice given in any church, eighteen women representing five parishes came together for that first afternoon. This is a helpful element in itself, the coming together of Christian women, losing sight of parish lines, with one desire to know more of their Master's Kingdom. The very first element in every successful meeting is warmth. There must be a welcome waiting every new comer; we must draw together in loving fellowship, with the thought in each heart, we are here as the Father's children, "not strangers but friends, workers together with Him."

At each meeting the first half-hour was devoted to religious exercises; a hymn, the Creed and intercessory prayer, using prayers prepared by the Board of Missions and others that bore upon the subject for the day, or the clock text. After singing another hymn, we had ten minutes' talk on this text which brought us near each other. For instance, the one o'clock text is "Give," and we dwelt on the gift, not of money, but mind and time, the giving of *ourselves*.

The subject of the first meeting was, What is the Missionary Society, and who are its members? We dwelt first upon the fact, emphasized in the Babies' Branch, that by Baptism we become members of the Church, which is the Missionary Society. You will be surprised to find how many Church members do not realize this fact. We spent the

rest of the time upon the inside of the cover of THE SPIRIT OF MISSIONS, trying fully to understand the work of the Board of Missions, Board of Managers, General Convention and the Missionary Council, and the Woman's Auxiliary. At our second meeting we learned the difference between a Jurisdiction and Diocese, and how the Bishop of each is elected. With a large map of the United States, on which the pictures and names of the different Bishops had been put in their several places, we stopped to consider the Domestic field as a whole, looked into the growth of the West, the subject of transportation, commerce, immigration and irrigation, pointing out the one jurisdiction that was placed under the oversight of Bishop Kemper in 1835, and the eighteen missionary jurisdictions of to-day.

The third meeting, in January, was devoted to the Indians as a race, with some of their friends, such as Herbert Welsh, Helen Hunt Jackson, Senator Dawes and the Indian Rights Association. In February we took up the work of our own Church, with papers by three ladies, one on Bishop Whipple, another on Miss Carter and her lace workers, and a third on Bishop Talbot's work.

At the first meeting in November the ladies begged that they might come and listen, but not be asked to take part, but by this time they appreciated the importance of the study, and were anxious to look up the subject, asking where to find information, and writing letters direct to the field if they could not get what they wanted in printed matter. This study, you can see, is to bring about what we want, a desire for an understanding of the publications now furnished.

At the meeting in March we had the Indian work of North and South Dakota with letters from the workers, and a paper on the Woman's Auxiliary of the Niobrara Deanery by Miss Mary Graves.

In April we took up the Colored work, with the Commission, Bishop Dudley and Bishop Penick, the St. Augustine League and St. Monica's League. For a month we promised to give our special prayers for this subject and to bring an offering. At our next meeting, which was the last for the year, we had King Hall and Hoffman Hall, the hospitals of the South, the important schools and orphanages. Of course we could only just touch on these subjects, but we learned enough to want to know more. Once before during the winter, we united in prayer and brought an offering for the three women who were to take up the work in Africa, China and Alaska, that we might feel we had a part in their work.

Offerings were not asked for, except at these two meetings, for our object was to call forth our best gifts of mind and our prayers for Christ's Kingdom, believing that when we had a true appreciation of the work and the workers, the gold He had given us could not fail to be poured into His treasury; and, if we had not gold, our mind, enthusiasm and time would be used for His Kingdom. The influence that can radiate from such circles is marvellous.

Now if this knowledge of Christ's Kingdom with its intercessory prayer is going to bring about such a result, we must all take up the study. Where shall we begin to get our information? What are the publications now ready? THE SPIRIT OF MISSIONS, always first on the list as our messenger and oldest friend; the YOUNG CHRISTIAN SOLDIER, with the QUARTERLY MESSAGE and Missionary Reports, the *Church Mission News* and Missionary Catechisms, and last, but not least, the information published by the Junior Auxiliary Company of Connecticut, through its Round Robins, and Soldier and Servant Series. These books should be in the hands of every member of the Woman's Auxiliary, for while they are written for the Juniors, they are just what each woman should know, and are a missionary library in themselves. Then the letters direct from the field make us feel very near the workers, and we can better realize their difficulties, their need of patience and faith.

Giving our minds to this subject, and praying God to bless our study of Missions, we

may hope to grow not only intelligent but active doers, and not hearers only of His missionary word. Young and old, rich and poor, in all Christian communities around the world will unite in the common prayer, "Thy Kingdom come." More and more the noontide hour will be observed for this missionary petition. Prejudices will vanish, and walls of partition will be broken down, as together we kneel as little children, making the children's prayer to the one Heavenly Father.

JAPAN.

A MEETING OF THE WOMAN'S AUXILIARY IN JAPAN.

Archdeacon Page writes on June 12th: "We had a woman's meeting at No. 7, on the 18th of last May. Not being a woman myself, and not, therefore, feeling specially called to have the Woman's Auxiliary for my particular care and responsibility, and being engaged in my own individual round and routine, I came near forgetting that we ought to meet and send our United Offering, if no more. Happily Mrs. Page stirred me up, and I took occasion of the Bishop's visit to get together as many representatives of the various woman's societies as I could. We had a good attendance from the churches in Osaka, and representatives from Kyoto and Nara. Others were intending to come from the out-stations, but were prevented. Another time, when notice of the intended meeting has been given longer in advance, we shall doubtless have more women come up from the country.

"Nothing especial has been said as to the United Offering since Mrs. Twing's visit; and I was both surprised and pleased to find that the Japanese women of the churches in Osaka had been faithfully and regularly laying by something for this object all the time. These Japanese sisters of ours are admirable, and I pay them my tribute of unfeigned respect. It is not very much, of course, that they have been able to give, but they have done well, I think, in proportion to their ability:

	Silver.
St. John's Society gave....	$10.00
St. Paul's " "	4.50
Christ Church Society gave	7.50
Nara " " "	5.00
Wakoyama " "	1.00

"The missionaries added their gift of eighty dollars.

"You will see from the report that we are henceforth to meet annually, as a Diocesan Auxiliary, in the spring, when the Bishop comes on his visitation, as we mean to have nobody less than the Bishop himself preside. Miss Kashiuchi was appointed Secretary, and will be, I am sure, so far as she knows how, efficient. Her zeal I can guarantee. The Bishop was much pleased with our meeting, and expressed himself surprised to know how much work the women were doing."

REPORT.

The Secretary's report, as translated by Mr. Nakashima, catechist at Wakayama.

General Fujiu-Kwai (woman's meeting) of the Nippon Sei-Ko-Kwai Kioto locality.

General Fujiu-Kwai was held May 18th, 1895, at Archdeacon Page's house under the superintendence of Right Rev. McKim, beginning as usual with his prayer and singing of hymn.

The subject of the Bishop's address suits the occasion, explaining the main object of the meeting, and encouraged sisters to meet the necessities of the Church with their several kinds of works. Then came the reports of the several Fujiu-Kwai of the churches. The copy of the letter addressed to the General Fujiu-Kwai in America, from the meeting was read and accepted.

Fifty-three yens were entrusted to the Bishop to carry as an endowment, and lastly resolved that the same meeting will hereafter be held once every year. The meeting was very satisfactorily closed with the Bishop's benediction.

About seventy attendants were inspired by the Bishop's address, and acknowledging what large duties and responsibilities they bear both to the Church and social communities, pledged themselves to the work, and dismissed, offering thanks to God.

When Mrs. Twing visited Osaka before last year, the same kind of meeting was opened under the urgent labors of Misses Bull, Lovell and Palmer, while the present meeting owes much of its success to Archdeacon and Mrs. Page, to whom our thanks attribute.

Kawaguchi Christ (formerly St. Timothy) Church Fujiu-Kwai, Nara Fujiu Ichi-rin

(a mite) Kwai, St. Paul's Church Reputa-Kwai, and Kiōto Gogō Sei-Ko Kwai Fujiu-Kwai are almost the same in their conditions and works; they meet once or twice in a month, encourage each other to promote their faith, or collect money to help Church matters, charitable institutions, and to send some of them to the Woman's Mission of the world.

St. John the Apostle's Church, Fujiu-Kwai, has one orphanage and a school to teach fancy-work. They meet once a month as others. The Orphanage was established November, 1889. The orphans and poor children supported and educated since its establishment number to forty-four. The present number is twenty-four; the rest are given as adopted children, or sent to an apprentice and some of them are receiving higher education. The establishment is supported with the money of the Fujiu-Kwai and liberals of both the domestic and foreign philanthropists. The expenses of a year needs more than five hundred yens, three-fifths of which comes from the American sisters.

In fancy-work school, Bible was explained to the pupils, and the fees and other incomes are given to the Orphanage.

Haku-ai Sha (Philanthropic Organization) was organized by the late Mr. Katsunosuke Kobashi. He being inspired by the Holy Spirit, sacrificed himself and his possessions and estates for the support of the pitiful orphans. After his death the remaining estates were captured by his relatives, and the orphans were driven to support themselves. Praying on one side, the Heavenly Grace on the other, they labored hard on farms, while at night they were taught to read and write. Their teacher is Mr. Jitsunoske Kobashi, the younger brother of the deceased, and Miss Uta Hayashi being the assistant. The object of the organization is to make integrant people both of the Church and nation out of this miserable little flock. At present fifteen orphans supported and supporting themselves, in one sense, are living in the organization. The expenditures of a month need thirty-five yens, one-third of which grows from their work, the rest depends upon the liberals of the admirers.

Osaka Megumi (Holy Grace) Fujiu-Kwai is the assemblage of the wives of the ministers and catechists and Bible-women. They meet once a month and encourage each other to promote their individual faith. They publish small leaflets with their money, on which the elementary principles of the Gospel was printed, together with the positions of the churches and preaching places, and the times of services. These are distributed among the unbelievers. Several hundreds of religious tracts were sent to the wounded soldiers last spring.

Hashimoto sewing-school was opened four years before, and in spite of many hindrances from the infidels, seventy girls had learned since its organization. Incomes during four years are only seventy-six yens, while the expense amounts to one hundred and thirty-seven yens.

General Fujiu-Kwai (Shoki).
(Secretary).
Miss Kashiuchi.

FINANCIAL.

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Bliss, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from August 1st to September 1st, 1895:

* Lenten and Easter Offering.

ALABAMA—$20.00

Faunsdale—St. Michael's, "A Parishioner," Foreign	10 00
Tuskaloosa—Christ Church S. S., Missionary Society, General	10 00

ALBANY—$749.96

Albany—Miss A. E. Tweddle, General	500 00
Claverack—Trinity Church, General	6 58
Copake Iron Works—St. John's-in-the-Wilderness, General	1 00
Essex—St. John's, General	8 82
Fonda—F. C. Wainwright, General	15 00
Hudson—All Saints', General	9 60
Ogdensburg—St. John's, General, $57.43; Sp. for Bishop Brewer, Montana, $50.07; Sp. for Bishop Johnston, Western Texas, $55.48	162 98
Salem—St. Paul's, Domestic, $6.81; Foreign, $4.41	11 22
Springfield Centre—St. Mary's, General	9 76
Troy—Holy Cross, "A Member," Domestic and Foreign	15 00
Walton—Christ Church, General	10 00

CALIFORNIA—$42.15

Hanford—Church of the Saviour S. S.* (additional), General	2 10
San Francisco—Advent, Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska	12 55
San Jose—Trinity Church, Parish Missionary Society, Domestic	25 00
Santa Barbara—Trinity Church, for Colored work, 50 cts.; General, $2	2 50

CENTRAL NEW YORK—$497.59

Aurora—St. Paul's, Domestic, $8; Foreign, $2	10 00
Bainbridge—St. Peter's S. S.,* General	12 00
Baldwinsville—Grace, Foreign	2 18
Binghamton — Trinity Memorial Church, Foreign	55 64
"H. M. H.," General	5 00
Candor—St. Mark's, General	2 50
Cayuga—St. Luke's, Foreign, $2.58; S. S., Domestic, $2.57	5 15
Constableville—St. Paul's, Foreign, $2.25; General, $10.42	12 67
Cortland—Grace, Foreign	1 77
Fayetteville—Trinity Church, Foreign	2 00
Fulton—Zion, Foreign, $7; General, $22.50	29 50
Greene—Zion, Foreign	20 82
Guilford—Christ Church, Foreign	4 25
Hamilton—St. Thomas', Foreign	3 85
Norwich—Emmanuel Church, Foreign	5 13
Oriskany—St. Peter's S. S., Domestic	11 72
Oswego—Christ Church, Wo. Aux., Foreign St. John Evangelist's, Domestic, $15.75; S. S.,* General, $38	53 75
Oxford—St. Paul's, Colored	19 90
Rome—Zion, Foreign	7 17
Sackett's Harbor—Christ Church, Domestic	3 00
Syracuse—Grace, Foreign	10 25
St. Paul's, Foreign	12 80
Union Springs—Grace S. S., Domestic, $2.78; Foreign, $2.77	5 55
Waterloo — St. Paul's, Domestic, $33.36; Foreign, $20.66	54 02
Watertown — Trinity Church, Domestic, $51.54; Foreign, $44.25	95 79
Waverly—Grace, Foreign	1 51
Whitney's Point—Grace, Domestic, $4.08; Foreign, $4.09	8 17
Windsor—"A Friend," Colored	5 00
Miscellaneous—Branch Junior Aux., Sp. for Deaconess' Home, China	25 00
"E. and J.," General	4 00
"Rev. A. G.," Domestic, $5; Foreign, $2	7 00

CENTRAL PENNSYLVANIA—$747.45

Bethlehem—Trinity Church, General	18 53
Blue Ridge Summit—Transfiguration, Domestic and Foreign	14 86
Douglassville—St. Gabriel's, Domestic and Foreign	7 00
Drifton—St. James', Foreign	106 22
Miss Rebecca Coxe, General	300 00
Gettysburg — "A Friend," through Wo. Aux., Sp. for St. Stephen's Parochial School, Savannah, Georgia	20 00
Jonestown—St. Mark's, Domestic	3 71
South Bethlehem—Mr. Robert H. Sayre, General	100 00
Williamsport—Christ Church, General	100 00
St. Mary's, General	2 13
Miscellaneous—Mr. C. La R. Munson, Sp. for St. James' Mission, Alaska, for	

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

steam launch..... 25 00
Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..... 50 00

CHICAGO—$55.61

Chicago—Rev. F. J. Hall, General.. ..... 5 00
"L.," Sp. for "Casselburg" scholarship, in orphanage, Japan..... 30 00
Highland Park—Trinity Church, General.. 7 36
Naperville—St. John's, General (of which S. S., $5)..... 10 25
Sterling—Grace, General..... 3 00

COLORADO—$5.50

Highlands—"G. T. H., B. H. and D. H. H.,"* General 50
Denver—All Saints', General..... 5 00

CONNECTICUT—$1,617.94

Bridgewater—St. Mark's S. S., General..... 2 10
Durham—Epiphany, General..... 2 50
Greystone—Mission S. S., Colored..... 81
Hartford—Trinity Church, "Farewell Service" Sp. for Rev. D. T. Huntington's work, China..... 56 30
Trinity College Chapel, Sp. for Bishop Schereschewsky's translation work, China..... 5 00
Mrs. A. C. Goodman, General..... 1,000 00
Litchfield—Archdeaconry, Sp. for scholarship for Colored boys under Archdeacon Joyner, Columbia, South Carolina, $50; Wo. Aux., Sp. for Domestic Contingent Fund, $3..... 53 00
Middlefield—St. Paul's, General..... 2 50
New Haven—St. Thomas' S. S., Sp. for Oji Orphanage, Japan 5 00
Trinity Church, "A Member," General... 5 00
"A Churchman," General..... 6 00
M. H. Robertson, General..... 100 00
New London—Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund 3 00
Norfolk—Transfiguration, Sp. for Rev. Mr. Huntington's work, China 37 67
Plymouth—St. Peter's, Domestic..... 2 95
Wethersfield—Trinity Church, General..... 5 00
Wilton—St. Matthew's, Domestic, $1; Colored, $7; General (of which S. S.,* $16.51), $22.11..... 30 11
Miscellaneous—Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, $100; Sp. for Deaconess' Home, China, $200..... 300 00
"Miss H.," Wo. Aux., Sp. for Christmas gifts for Japan..... 1 00

DELAWARE—$155.40

Claymont—Ascension, General (of which S. S., $13.65)..... 21 90
New Castle—"A Churchwoman," General.. 5 00
Wilmington—St. Andrew's, Mrs. Palmer, Wo. Aux., Sp. for Bishop Schereschewsky's translation work, China..... 1 00
Miscellaneous—Branch Wo. Aux., for salary of missionary in Japan, $75; Sp. for Foreign Missionaries' Insurance Fund, $42.50; Sp. for Deaconess Home, China, $10..... 127 50

EAST CAROLINA—$10.00

Edenton—St. John Evangelist's, General... 2 50
Gates Co.—St. Peter's, General..... 2 50
New Berne—G. H. Roberts, General..... 5 00

EASTON—$20.54

Cecil Co. (*Elkton*)—Trinity Parish, General 15 24
Kent Co. (*Chestertown*)—Emmanuel Church, Domestic, $1.65; Foreign, $1.65..... 3 30
Worcester Co. (*Snow Hill*)—A member of the Wo. Aux., Indian, $1; Colored, $1.. 2 00

FOND DU LAC—$12.00

Fond du Lac—St. Paul's Cathedral S. S., General..... 5 00
Gardner—Mission, Domestic..... 2 00
Waupun—Mrs. R. W. Wells, Foreign..... 5 00

INDIANA—$1.16

Crawfordsville—St. John's, General..... 1 16

IOWA—$11.65

Des Moines—Rev. A. C. Stilson, S.T.D., General..... 10 00
Farley—St. George's, General..... 1 65

KANSAS—$138.75

Dwight—St. Paul's, Wo. Aux., General..... 3 08
Emporia—St. Andrew's, Wo. Aux., General 3 28
Hutchinson—Grace S. S.,* General..... 10 00
Leavenworth—St. Paul's (of which Wo. Aux., $21.67), General 29 47
Manhattan—St. Paul's (of which Wo. Aux., $8), General..... 11 00
Marysville—St. Paul's, Wo. Aux., General.. 1 00
Oskaloosa—St. Mark's, Wo. Aux., General.. 3 66
Topeka—Grace Cathedral, Wo. Aux., Domestic, $19.52; General, $51.98..... 71 50
St. Simon's, Wo. Aux., General..... 3 70
Wichita—St. John's, Wo. Aux., General.... 2 06

KENTUCKY—$38.60

Grahamton—Holy Trinity Church, General 10 00
Lee Co.—St. Paul's Mission S. S.* (additional), for "Bishop Dudley" scholarship, St. Augustine's School, near Monrovia, Africa..... 3 60
Louisville—Grace S. S., General..... 25 00

LONG ISLAND—$1,595.76

Bayville—Mr. Arthur L. Brown, General... 15 00
Brooklyn—Christ Church, Wo. Aux., Sp. for Domestic Contingent Fund..... 5 00
Epiphany, General 10 00
St. Ann's, Junior Aux., Sp. for steam launch for Alaska..... 5 00
St. James' S. S., Wo. Aux., Sp. for furnishings for hospital, Fort Adams, Alaska..... 50 00
St. Luke's, "A Member," General..... 2 00
"M. S. G.," General 2 00
Far Rockaway—St. John's, General..... 150 52
Garden City—Cathedral of the Incarnation, for China, $10; Japan, $10..... 20 00
Great Neck—All Saints', General..... 647 47
Jamaica—Grace, Systematic Offering Plan, General 71 90
Mrs. H. Van Rensselaer, Domestic, $10; Indian, $5; Colored, $5; Foreign, $5.... 25 00
Maspeth—St. Saviour's, Indian 55 00
Miss M. A. Maurice and sister, General... 500 00
South Oyster Bay—Grace (of which S. S., $11.41), Domestic and Foreign..... 32 57
Grace Chapel, Domestic and Foreign..... 3 30

LOUISIANA—$35.90

Houma—St. Matthew's S. S.,* Domestic.... 31 90
Thibodeaux—St. John's, General..... 3 00
Williamsport—St. Stephen's, Mrs. L. Smith, General..... 1 00

MAINE—$11.12

Dresden—St. John's S. S., General..... 1 12
North East Harbor—"A Widow's Mite," General 5 00
Saco—Trinity Church, Foreign..... 5 00

MARYLAND—$221.99

Allegheny Co. (*Frostburg*)—Mrs. Beverly Randolph, General 10 00
Anne Arundel Co. (*West River*)—Christ Church, General..... 12 50
(*West River*)—St. John's Chapel, General 5 00
Baltimore—Grace, "A Member," General.. 5 00
Memorial Church, "A Member," General 25 00
St. James', Domestic 5 00
St. Paul's, "In Memoriam L. C. A.," Domestic..... 5 00
St. Peter's S. S., for "William T. Henderson" scholarship, High School, Cuttington, Africa..... 40 00
"Miss H. L. G.," Wo. Aux., Sp. for Christmas gifts for China and Japan..., 2 00
Baltimore Co.—Sherwood Parish, General.. 12 00

Calvert Co. (*Port Republic*)—Christ Church, Indian 2 39
District of Columbia (*Anacostia*)—Emmanuel Church, General 5 00
(*Washington*)—St. James' S. S., General.. 5 30
(*Washington*)—St. John's "A Member," General 1 00
(*Washington*)—Rock Creek Parish, St. Paul's (of which S. S.,* $20.30), General 30 30
(*Washington*)—"Anonymous," General.. 1 00
(*Washington*)—Mrs. C. C. Black, General 1 00
Frederick Co. (*Frederick*)—All Saints', General, $5; Indian, $10.25; Foreign, $16.25; Mexico, $8 ..... 39 50
Prince George Co.—St. Thomas' Parish, Domestic, $3.50; Foreign, $3.50. ..... 7 00
(*Bladensburg*)—Mr. B. O. Lowndes, General 2 00
Washington Co. (*Hagerstown*)—"G. C. P.," General 5 00
(*Hagerstown*)—St. John's, "F. F.," General 1 00

MASSACHUSETTS—$2,369.85

Amesbury—St. James', Wo. Aux., Sp. for salary of Dr. Forsythe, Oklahoma..... 2 00
Amherst—Grace, Domestic, $30; Foreign, $30; China, $2..... 62 00
Auburn—Mary R. Ware, General..... 5 00
Boston—Emmanuel Church, Mrs. F. C. Lowell, General 25 00
(*Charlestown*)—St. John's, Wo. Aux., Sp. for salary of Dr. Forsythe, Oklahoma 9 60
St. Paul's, General 1,000 00
St. Paul's S. S., Wo. Aux., Sp. for "Newton" scholarship, Rowland Hall, Utah 40 00
St. Stephen's "B. A. C.," General, $25; "A Member," Wo. Aux., Sp. for "The Elizabeth" crib, St. Mary's Orphanage, Shanghai, China, $10 ..... 35 00
Trinity Church, Wo. Aux., Sp. for salary of Dr. Forsythe, Oklahoma (of which "A Member," $150; offertory at missionary meeting, $10.40), $260.40; "A Member," for a teacher in Japan, $15; "Christian R. Loring" scholarship, St. Mary's Hall, Shanghai, China, $50..... 325 40
Mrs. S. L. Bush, General..... 10 00
"Friends," General..... 20 00
Cambridge—St. James', Wo. Aux., Sp. for salary of Dr. Forsythe, Oklahoma 10 00
St. John's Memorial Chapel, "A. E. T.," General..... 3 00
Cambridgeport—"Anonymous," Domestic, $75; Foreign, $130; for salary of Rev. Mr. Forrester, Mexico, $14..... 219 00
Fall River—St. James', Wo. Aux., Sp. for Domestic Contingent Fund..... 10 00
Greenfield—St. James', Wo. Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China (of which "A Friend," 72 cts.), $4; Sp. for salary of Dr. Forsythe, Oklahoma, $3.50. ... 7 50
Hanover—St. Andrew's, Domestic, $22.13; Foreign, $41.23..... 63 36
Longwood—Church of Our Saviour, "A Member," Domestic and Foreign. 200 00
Medford—Rev. Merritt H. Wellman, $1; Mrs. Merritt H. Wellman, $1, General . 2 00
Newburyport—St. Paul's S. S.,* General.... 11 84
Mrs. D. Wood, Domestic, $1; General, $1; Foreign, $2..... 4 00
Springfield—Christ Church, Wo. Aux., for China, $10; Africa, $10; Japan, $5; Orphan Asylum, Cape Palmas, Africa, $5; Sp. for Mr. Osuga's orphanage, Japan, $5; for salary of Miss Mailes, Japan, $50; Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, $5; Sp. for salary of Dr. Forsythe, Oklahoma, $64.50..... 154 50
"A Friend," Wo. Aux., Sp. for Christmas gifts for China and Japan. 5 00
Stockbridge—St. Paul's, Domestic, $40: Colored, $77.65; Foreign, $20 ..... 137 65
Taunton—St. Thomas', "A Member," Wo. Aux., for Haiti..... 5 00
Waltham—"Anonymous," General..... 2 00
Watertown—Church of the Good Shepherd, Domestic and Foreign..... 1 00

MICHIGAN—$35.10

Detroit—St. John's, Mrs. Minor, Wo. Aux., for Mexico, $10; Sp. for Hill Memorial, Athens, Greece, $10; "A Member," Sp. for Domestic Contingent Fund, $3..... 23 00
Grosse Isle—St. John's, General 4 30
Mt. Clemens—Grace S. S.,* General 4 80
Miscellaneous—Branch Junior Aux., Sp. for Wood River Mission, The Platte.... 3 00

MILWAUKEE—$19.61

Ashippun—St. Paul's S. S., General..... 4 50
Columbus—St. Paul's, General 2 50
Sussex—St. Alban's, Sp. for Bishop McKim, Japan..... 12 61

MINNESOTA—$278.04

Anoka—Trinity Church S. S.,* General.... 2 41
Duluth—Mission S. S.,* General 3 59
Good Thunder—St. Luke's Mission, General..... 5 00
Minneapolis—Gethsemane, Sp. for Bishop Graves, The Platte, $22; S. S.,* General, $232.92..... 254 92
New Paynesville—"A Friend," General ... 1 00
St. Paul—St. Peter's, General..... 5 00
White Earth—St. Columba, General.. ..... 6 21

MISSISSIPPI—$45.00

Como—Holy Innocents', $3.50; Mrs. T. E. Winecuff, $1.50, Sp. for Bishop Scher-eschewsky's translation work, China.... 5 00
Meridian—Mediator S. S., General. 20 00
Oxford—St. Peter's, for "Bishop Thompson" scholarship, Boone School, Wuchang, China..... 20 00

MISSOURI—$25.75

Bevier—St. George's, General.... ..... 3 00
Palmyra—St. Paul's, General 10 00
St. Charles—Trinity Church, Foreign..... 5 00
St. Louis—Epiphany Mission, Domestic.... 7 75

NEBRASKA—$3.07

Cedar Rapids—Trinity Church, General.... 3 07

NEWARK—$80.40

Chatham—Ralph C. B. Moore, for China... 2 50
Harrison—Christ Church S. S.,* General... 11 40
Jersey City—Grace Church and S. S., General..... 10 50
Montclair—St. Luke's, "C. R.," General... 25 00
South Orange—Holy Communion, for Indian work in South Dakota, $10; Foreign, $10; "A Member," General, $6.... 26 00
C. B. Matthews, Sp. for St. James' Mission, Alaska..... 5 00

NEW HAMPSHIRE—$68.67

Dover—St. Thomas', Wo. Aux., General.... 1 42
Goffstown—St. Matthew's, Wo. Aux., General..... 1 50
Hopkinton—St. Andrew's (additional), Domestic and Foreign 10 00
Laconia—St. James', Colored, $5; General, $25 ..... 30 00
Littleton—All Saints', Domestic..... 10 00
Plymouth—Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..... 2 00
Salmon Falls—Christ Church, Wo. Aux., for Foreign Missionaries' Insurance Fund..... 2 00
Sanbornville—St. John Baptist, Domestic and Foreign..... 8 75
West Claremont—Union Church, Domestic and Foreign..... 3 00

NEW JERSEY—$241.29

Camden—"S. M. C.," General..... 5 00
Cramer Hill—St. Wilfrid's, General..... 10 00
Haddonfield—Wo. Aux., Sp. for hospital, Fort Adams, Alaska..... 3 00
Moorestown—Trinity Church, "A Member," for "Trinity Memorial" scholarship, St. Elizabeth's School, South Dakota..... 60 00

Mount Holly—St. Andrew's, Foreign..... 14 00
New Brunswick—Paul F. Williams, Domestic, $1; Foreign, $1..... 2 00
John N. Carpender, General..... 100 00
Palmyra—Christ Church, Domestic..... 4 29
Plainfield—Grace, General..... 2 00
Miss Mary Buxton, General..... 1 00
Roselle—St. Luke's S. S., for "Delarue Kipling Howe" scholarship, St. Margaret's School, Tokyo, Japan..... 40 00

NEW YORK—$4,792.66

Bedford—St. Matthew's, Foreign, $56.74; Wo. Aux., for salary of Dr. Walrath, Africa, $30..... 86 74
City Island—Grace, Wo. Aux., for salary of Dr. Walrath, Africa..... 10 50
Fishkill—Trinity Church S. S.,* Domestic and Foreign..... 5 90
Irvington—St. Barnabas', Wo. Aux., for salary of Dr. Walrath, Africa..... 41 00
Manchester Bridge—St. John's S. S.,* Domestic..... 1 50
Marlboro'—Christ Church, General..... 22 12
Mount Vernon—Ascension, Wo. Aux., for salary of Dr. Walrath, Africa..... 15 66
Trinity Church, Wo. Aux., for salary of Dr. Walrath, Africa..... 16 05
New Rochelle—Trinity Church, Wo. Aux., for salary of Dr. Walrath, Africa..... 10 00
New York—Calvary Parish, O. G. Barton, Domestic and Foreign..... 40 00
Calvary Chapel, Domestic, $16.13; Foreign, $10.75; Domestic and Foreign, $15 41 88
Grace, "M. C. S.," Domestic, $200; Foreign, $200; "Charlotte" scholarship, St. Elizabeth's School, South Dakota, $60..... 460 00
Chapel of the Heavenly Rest, for Rev. Mr. Prevost's work, Alaska, $33.11; S. S.,* General, $67.82..... 100 93
Holy Apostles', "N. E. B.," through Wo. Aux., General..... 100 00
Holy Faith S. S.,* General..... 10 00
(*Kingsbridge*)—Church of the Mediator, Colored..... 4 60
St. Chrysostom's, Foreign..... 12 45
St. Faith's Household, Wo. Aux., Sp. for hospital, Fort Adams, Alaska..... 5 00
(*Fordham*)—St. James', Wo. Aux., Sp. for Miss Suthon's new house, Japan..... 12 50
St. John Evangelist's, "A Member," thro' Wo. Aux., Sp. for Miss A. M. Perry's house, Japan, $25; Sp. for Miss Suthon's house, Japan, $25; Sp. for Christmas presents for Rev. H. D. Page, Japan, $25..... 75 00
St. Michael's, General..... 1 10
St. Thomas', Mite Chest No. 30,164, Domestic..... 20 00
Trinity Chapel, Sp. for medical work, Fort Adams, Alaska..... 15 00
Mrs. Julia Merritt, Domestic, $1000; Colored, $60; Foreign, $400..... 2,000 00
Rev. Charles F. Hoffman, D.D., General... 300 00
James M. Constable, General..... 250 00
The Misses Mount, Domestic..... 250 00
Mr. F. W. Devoe, General..... 100 00
John P. Lockman, General..... 100 00
Miss Mary M Collins, for "Dr. A. T. Twing" scholarship, St. Mary's School, South Dakota..... 60 00
Mrs. E. Parson, General..... 25 00
Miss Mary Harvey, Domestic..... 20 00
"I. N. J. C.," General..... 20 00
Mrs. and Miss Barton, General..... 10 00
Mrs. Hustace, Wo. Aux., Sp. for picture rolls for Miss Lovell, Japan..... 10 00
"J. H. R.," General..... 5 00
Mrs. J. E. Blake, General..... 5 00
Miss Ethel V. Jackson, General..... 3 00
Mrs. T. H. Whitney, General..... 2 00
Mrs. George Beckett, Colored..... 1 00
Peekskill—St. Peter's S. S., for "St. Peter's, Peekskill" scholarship, Female Orphan Asylum, Cape Palmas, Africa, $50; Wo. Aux., for salary of Dr. Walrath, Africa, $15..... 65 00
Rosendale—All Saints' S. S., "Two Girls,"* General..... 1 55
Rye—Christ Church, "E. S, D. B.," Sp. for support of Constance, St. Mary's Orphanage, Shanghai, China, $30; "In Memoriam, from Two Members," Wo. Aux., for salary of Dr. Walrath, Africa, $50..... 80 00
Scarsdale—St. James-the-Less, General.... 2 00
Tarrytown—Miss Downey, General..... 1 00
West New Brighton—Ascension, General.. 120 69
White Plains—Grace, Wo. Aux., for salary of Dr. Walrath, Africa..... 70 40
Westchester Branch, collection at annual meeting Grace Church, Wo. Aux., for salary of Dr. Walrath, Africa..... 25 09
Yonkers—St. John's, "A Member," for Church work in Mexico, $100; Wo. Aux., for salary of Dr. Walrath, Africa, $50..... 150 00
St. Paul's, Wo. Aux., for salary of Dr. Walrath, Africa..... 8 00

NORTH CAROLINA—$10.20

Cashier's Valley—Church of the Good Shepherd, General..... 3 00
Lincolnville—St. Cyprian's S. S.,* General 1 70
Ridgeway—Junior Aux., Sp. for St. Mary's Orphanage, Shanghai, China..... 50
Tarboro'—Calvary, through Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China..... 5 00

OHIO—$48.86

Cleveland—St. Paul's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, $10; Sp. for St. Peter's Hospital, Helena, Montana, $30..... 40 00
Mite Chest No. 9.617, for Bishop Schereschewsky's translation work, China... 3 86
Rev. E. Jay Cooke, General..... 5 00

OREGON—$5.00

Pendleton—"W. E. P.," General..... 5 00

PENNSYLVANIA—$730.66

Eddington—Christ Church, Domestic..... 13 57
Media—Lydia C. Arnold, General..... 50 00
Philadelphia (*Germantown*)—Calvary, General..... 25 00
St. Andrew's, Sp. for Bishop Schereschewsky's translation work, China.... 2 66
(*Kensington*)—St. Barnabas', for "Bishop Whipple" scholarship, $30; "Bishop Hare" scholarship, $30; both in St. Mary's School, South Dakota..... 60 00
(*Oak Lane*)—St. Martin's, General..... 2 81
St. Philip's, Foreign..... 33 27
Mrs. M. F. Cox, Wo. Aux., General..... 50 00
"E. N. B.," for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota..... 30 00
Miss Hannah S. Biddle for "Fidelitas" scholarship, St. Paul's School, South Dakota..... 30 00
Mrs. S. Porter, for Mexico..... 2 00
"Friends," Wo. Aux., Sp. for hospital, Fort Adams, Alaska..... 32 00
"F. C.," Domestic, $15; Foreign, $15..... 30 00
Mrs. F. H. Dickson, General..... 100 00
Mrs. Alexander Brown, General..... 100 00
Mrs. M. A. Wade, General..... 30 00
Radnor—St. David's, Domestic, $55; Foreign, $47.05..... 102 05
Wayne—St. Mary's, General..... 32 30
Miscellaneous—"Cash," General..... 5 00

PITTSBURGH—$214.65

Blairsville—St. Peter's, General..... 10 00
Erie—St. Paul's, Colored..... 21 69
Kittanning—St. Paul's, Domestic..... 8 05
Oakmont—St. Thomas', Domestic and Foreign, $34; Mrs. F. R. Brunot, for "Cietta Williams" scholarship, $50; "Mary Verona" scholarship, $25, both in St. John's Mission, Cape Mount, Africa; Sp. for Mr. Osuga's orphanage, Japan, $50..... 159 00
Pittsburgh—Calvary, Indian..... 13 91
Sewickley—St. Stephen's, General..... 2 00

QUINCY—$2.00

Peoria—J. A. and Nettie Dickinson, Domestic and Foreign 2 00

RHODE ISLAND—$6,015.00

Middletown—Mr. Albert L. Chase, General 15 00
Newport—"A Friend," Domestic, $3,000; Foreign, $2,000 ..... 5,000 00
"H. B.," Domestic 1,000 00

SOUTH CAROLINA—$24.00

Barnwell—Holy Apostles' S. S., Domestic .. 5 00
Beaufort—Lock Box 144, General 50
Black Oak — Trinity Church, Domestic, $1.75; Foreign, $1; General, 50 cts. 3 25
Charleston—"H. H. H.," Domestic and Foreign 10 00
Greenville Co.—Grace Chapel, General 1 00
Lexington—All Saints' Mission, General .. * 25
Plantersville—"A Lady," Domestic, 50 cts.; Foreign, 50 cts 1 00
Union—Nativity, General 2 00
Wellford—"E. C. L.," General 1 00

SOUTHERN OHIO—$222.94

Chillicothe—St. Paul's, Wo. Aux., Sp. for salary of a clergyman, Fort McKavett, Texas 10 00
Cincinnati — Christ Church, Wo. Aux., Colored, $18.78; Sp. for Bishop Peterkin's hospital, West Virginia, $3; Sp. for Bishop Talbot, Wyoming and Idaho, $25; Sp. for Bishop Brooke, Oklahoma, $5; Sp. for "I. N. Stanger" scholarship, Utah, $20; Sp. for Brazil, $20; Sp. for St. Luke's Hospital, Denver, Colorado, $5 ..... 96 78
(*Avondale*) — Grace, St. Mary's Sisterhood, Wo. Aux., Sp. for Bishop Brooke, Oklahoma 2 00
(*College Hill*)—Grace, Wo. Aux., General 5 00
St. Paul's, "Mrs. F. T.," General 5 00
Dayton—Christ Church S. S.,* General, $37.79; Wo. Aux., Sp. for St. Luke's Hospital, Denver, Colorado, $2; Sp. for Bishop Kendrick, New Mexico and Arizona, $5; Sp. for "Roxa Edmonds" scholarship, St. Margaret's School, Boisé City, Idaho (of which St. Agnes' Guild, $20), $40 ..... 84 79
Glendale—Christ Church, W. K. Halsted, Sp. for Bishop Schereschewsky's translation work, China 5 00
Greenville—St. Paul's, Foreign 7 50
Marietta—St. Luke's, "Little Missionaries," Wo. Aux., Sp. for salary of lace-teacher, Minnesota, $1.87; Sp. for Bishop Kendrick, New Mexico and Arizona, $5 ..... 6 87

SOUTHERN VIRGINIA—$116.47

Amherst Co.—Lexington Parish, Ascension, General 6 00
Amherst Parish, St. Luke's, General 85
Augusta Co. (*Staunton*)—Miss C. C. Walker, General 5 00
Bedford Co. (*Bedford City*)—St. John's Foreign 21 91
Elizabeth City Co. (*Hampton*)—St. John's, Domestic and Foreign 8 56
Halifax Co. (*Watkins*)—Mrs. Tucker C. Watkins, Foreign 1 00
Norfolk Co. (*Portsmouth*)—Trinity Church, Foreign 23 76
Pittsylvania Co. — Banister Parish, St. John's; Domestic, $2.45; Foreign, $2.45 4 90
(*Chatham*)—Banister Parish. Emmanuel Church, Domestic, $2.07; Foreign, $2.07 4 14
Roanoke Co. (*Roanoke*)—Branch Wo. Aux., "A Member," General 15 00
Washington Co. (*Bristol*) — Emmanuel Church, for China 11 35
(*Abingdon*)—St. Thomas', for China 5 00

SPRINGFIELD—$5.08

Carlyle—Christ Church S. S., General 1 32
Centralia—St. John's S. S., General 1 17
Chester—St. Mark's S. S., General 1 49
East St. Louis—St. Mary's Mission, General 1 01

TEXAS—$14.00

Columbia—"A Thank Offering," General .. 5 00
Nacogdoches—Christ Church, General 6 50
Tyler—St. John Baptist Mission, General ... 2 50

VERMONT—$210.04

Brandon—St. Thomas' S. S., Domestic, $7.49; Foreign, $7.49 ..... 14 98
Burlington—St. Paul's, Sp. for Western Texas 63 00
Forestdale—Grace S. S., Domestic, $1.32; Foreign, $1.32 ..... 2 64
Manchester Centre—Zion, General. 3 50
Richford—St. Ann's Mission, Foreign 1 00
Shelburne—Trinity Church, Domestic, $50; Foreign, $31.42 ..... 81 42
Sheldon — The Misses Whittemore and Green, General 1 00
Windsor—St. Paul's, General 42 50

VIRGINIA—$101.82

Albemarle Co. (*Cismont*)—Grace, Junior Aux., for "Page Lewis" scholarship, St. Paul's College, Tokyo, Japan 40 00
Clarke Co. (*Millwood*) — Christ Church, "Whatsoever Circle" King's Daughters, for "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, near Monrovia, Africa 9 00
Essex Co. (*Tappahannock*) — St. John's, Foreign 12 00
(*Tappahannock*)—St. Paul's, Foreign ... 1 32
Fauquier Co. (*The Plains*) — Grace and Trinity Churches, Foreign 15 50
(*Hume*)—Leeds Parish, for China, $5.33; Foreign, $2.77 ..... 8 10
Piedmont Parish, for China 1 90
Henrico Co. (*Richmond*)—St. Andrew's, for Japan 10 00
(*Richmond*)—St. Philip's S. S.,* General .. 5 00
Rappahannock Co. (*Sperryville*)—Bloomfield Parish, Foreign 3 00
Rockingham Co. (*Lynnwood*)—Hon. John F. Lewis, General 5 00

WESTERN MICHIGAN—$127.00

Grand Rapids—St. Mark's, for Bishop Barker's work, Olympia, $9; Domestic and Foreign, $100; Sp. for Rev. James L. Smiley, Chaptico, Maryland, $5; Sp. for Rev. Louis DeLew, D.D., Woodland, California, $10 ..... 124 00
Saugatuck—All Saints', General 2 00
Schoolcraft—St. Stephen's, Domestic 1 00

WEST MISSOURI—$40.44

Blackburn—Church of the Mediator, In Memoriam, Sp. for Bishop Schereschewsky's translation work, China 5 00
Joplin—St. Philip's S. S., General 2 63
Kansas City—St. George's S. S.,* General .. 26 00
Pleasant Hill—Calvary, Domestic. 1 50
Westport—St. Paul's, Foreign 5 31

WESTERN NEW YORK—$336.08

Albion—Christ Church, Domestic and Foreign 30 00
Buffalo—St. John's, "A Member," General 2 00
Corning—Christ Church, Wo. Aux., Sp. for King Hall, Washington, D. C 7 00
Geneva—Trinity Church, Foreign 250 51
Rochester—All Saints' S. S.,* General 4 53
St. Luke's, Girls' Friendly Society, for freight on box to China 1 00
St. Paul's, Junior Aux., for "Louis C. Washburn" scholarship, St. Agnes' School, Kyoto, Japan 40 00
Wethersfield Springs—St. Clement's S. S.,* General 1 04

WEST VIRGINIA—$30.53

Media—"Friends," Colored 5 00
Shepherdstown—Trinity Church, Domestic, $11.75; Rev. W. H. Neilson, D.D., Colored, $5; Charlotte Pendleton, General, $1 ..... 17 75

Spencer—Mission, General..... 1 63
Wheeling—St. Andrew's, General..... 6 15

ALASKA—$100.00

Fort Adams—St. James' Mission, Rev. and Mrs. Jules L. Prevost, General..... 100 00

ARIZONA—$130.00

Bisbee—Dr. F. R. Sweet, $5; Benjamin Williams, $5, Lewis Williams, $5, Mrs. Lewis Williams, $5, Domestic and Foreign..... 20 00
Phœnix—Trinity Church, General, $100; Sp. for Bishop Schereschewsky's translation work, China, $10..... 110 00

MONTANA—$50.00

Neihart—Grace Mission, General..... 50 00

NORTH DAKOTA—$18.87

Dickinson—St. John's, General..... 1 85
Grand Forks—St. Paul's, General..... 6 08
Jamestown—Grace, Domestic and Foreign 6 84
Lisbon—Holy Trinity Church, General..... 4 15

NORTHERN CALIFORNIA—$70.45

Cloverdale—Church of the Good Shepherd, General..... 5 15
Collinsville—St. James', General..... 6 00
Corning—St. Andrew's, Domestic..... 2 00
Folsom—Trinity Church, General..... 6 80
Healdsburg—St. Paul's, General..... 3 05
Mare Island—Navy Yard Chapel, Domestic 12 00
St. Helena—Grace Memorial, General..... 17 65
Suisun—Grace, General..... 11 95
Vallejo—Mrs. C. L. Macrae, Foreign..... 1 00
Wheatland—Grace, General..... 4 85

NORTHERN TEXAS—$16.29

Clarksville—Christ Church, General..... 4 40
Denison—St. Luke's, Junior Aux., Domestic and Foreign..... 4 14
Ennis—St. Thomas', General..... 1 15
Hillsboro'—St. Mary's, General..... 2 10
Waxahachie—St. Paul's, General..... 2 00
Wichita Falls—Church of the Good Shepherd S. S.,* for St. Paul's College, Tokyo, Japan..... 2 50

OKLAHOMA—$13.11

El Reno—Christ Memorial Church, General 4 75
Okarche—Memorial S. S.,* General..... 55
Perry—St. Mark's S. S.,* General..... 4 31

Indian Territory.

Lehigh—St. Andrew's, General..... 3 50

SOUTH DAKOTA—$49.28

Sioux Falls—Rt. Rev. Wm H. Hare, D.D., General..... 25 00
Crow Creek Mission—St. Peter's, General.. 1 50
Yankton Mission—White Swan, General... 2 78
Holy Fellowship, Wo. Aux., Sp. for Deaconess Hone, China, $10; Sp. for support of Ting Ling, St. Mary's Orphanage, Shanghai, China, $10..... 20 00

SOUTHERN FLORIDA—$5.22

Haines City—St. Mark's, General..... 72
Lane Park—St. Edward, General..... 3 00
Yallaha—St. Stephen's, General..... 1 50

THE PLATTE—$2.52

Ord—Mission, Foreign..... 2 52

WESTERN COLORADO—$56.10

Breckenridge—St. John Baptist, General.. 8 60
Craig—Mission, General..... 5 00
Delta—Mission, General..... 3 15
Egeria Park—Mission, General..... 8 90
Hahn's Peak—Mission, General..... 2 90
Hayden—Mission, General..... 4 35
Meeker—St. James', General..... 6 60
Montrose—St. Paul's, General..... 1 25
Pitkin—St. Bartholomew's, General..... 3 90
Rico—St. Luke's, General..... 5 00
Silverton—Mission, General..... 4 50
Steamboat Springs—Mission, General..... 1 95

MISCELLANEOUS—$6,356.24

Through the late Bishop Bedell, from estate of Penelope Bedell, for Foreign Missions..... 1,755 00
Interest, Domestic, $2,266.22; Indian, $632.97; Africa, $567.83; China, $284.76; Japan, $10.66; Foreign, $371.22; Special, $73.25..... 4,206 91
Income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamoroux..... 150 00
Payment from legacy of Mrs. M. S. Minor, for support of Launcelot B. Minor, High School, Africa..... 40 00
Through *The Churchman*, Indian, $5; Alaska, $6.50; General, $18.75; Sp. for Bishop Schereschewsky's translation work, China, $90.98..... 121 23
New York State Colonization Society, Sp. for freight of Rev. Dr. Moort, Africa..... 75 00
"Anonymous," General..... 5 00
Children's Lenten Offering, General..... 1 10
"A. T. S.," General..... 1 00
"L. C. H.," General..... 1 00

FOREIGN—$53.70

China, Hong Kew—Church of Our Saviour, Wo. Aux., General..... 3 50
Kong Wan and San Ting Kŏ—St. Paul's and St. Stephen's, Wo. Aux., General.. 5 20
England—"R. K. C.," Colored..... 35 00
Liberia, Crozierville—Christ Church, Foreign..... 10 00

LEGACIES—$22,509.78

Albany, Rensselaerville—Estate of Mrs. Euphrasia C. Washbon, Domestic, $2,435 08; Foreign, $2,435.08..... 4,870 16
Conn., Northfield—Estate of Mrs. Jennette Beach, Domestic..... 500 00
L. I., Brooklyn—Estate of Susanna S. Denmead, Domestic, $1,600; Indian, $1,600..... 3,200 00
Pittsburgh, Washington—Estate of James McIlvaine, Domestic, $5,000; Foreign, $5,000..... 10,000 00
W. N. Y., Buffalo—Estate of Miss Sabina Morris, Domestic, $1,487.63; Foreign, $1,487.63..... 2,975 26
Geneseo—Estate of Allen Ayrault, Domestic, $482.18; Foreign, $482.18..... 964 36

Receipts for the month..... $51,634 84
Amount previously acknowledged..... 545,866 45

Total contributions, legacies and specials from September 1st, 1894..... $597,501 29

ACKNOWLEDGMENTS

OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York.* Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1895, to September 1st, 1895.

ALABAMA.

Anniston—Grace		6 60

ALBANY.

Duanesburg—Christ Church	3 21	
Green Island—St. Mark's	7 10	
Troy—St. Luke's	1 80	
		12 11

CALIFORNIA.

Palo Alto—All Saints' Mission		2 90

CENTRAL PENNSYLVANIA.

Honesdale—Grace	9 17	
Pottsville—	5 00	
Scranton — Church of the Good Shepherd	25 00	
South Bethlehem—Nativity	25 64	
Williamsport—Christ Church	14 50	
Wilkes Barre—St. Stephen's	50 00	
		129 31

COLORADO.

Colorado Springs—Grace	5 00	
Denver—Christ Church	3 20	
		8 20

CONNECTICUT.

Branford—Trinity Church	4 16	
Mrs. Eli F. Rogers	5 00	
Bridgeport—St. John's	22 57	
Bridgewater—St. Mark's	1 50	
Brookfield Centre—St. Paul's	5 43	
Collinsville—Trinity Church	2 00	
Glastonbury—St. James'	2 85	
Greenwich—Christ Church	20 25	
Meriden—St. Andrew's	50 00	
New Haven—St. Paul's	10 00	
New London—St. James'	16 86	
Norwalk—Miss Anna B. Smith	5 00	
Southport—Trinity Church	4 65	
South Glastonbury—St. Luke's	3 84	
West Haven—Christ Church	5 22	
Westport—Holy Trinity Church	10 00	
		169 33

DELAWARE.

Delaware City—Christ Church	6 67	
Highlands—Immanuel Church	3 40	
Wilmington—A Friend	50 00	
		60 07

EASTON.

Cecil Co.—Trinity Church	6 50	
North Elk—"W. A."	5 00	
Whitemarsh—	4 00	
		15 50

FOND DU LAC.

Oconto—St. Mark's		2 00

GEORGIA.

Marietta—St. James'		1 60

INDIANA.

Bloomington—Trinity Mission		2 50

KANSAS.

Manhattan—St. Paul's		2 61

LONG ISLAND.

Astoria—St. George's	3 00	
Bay Shore—St. Peter's	5 00	
Blythebourne—St. Jude's	10 00	
Bohemia—St. John's Memorial	5 00	
Brooklyn (*E. D.*)—Christ Church	20 84	
All Saints'	10 00	
Christ Church	25 48	
Christ Chapel	5 00	
St. Luke's	100 00	
St. Paul's	4 31	
St. Peter's	4 50	
A Friend	3 00	
(*East New York*)—Trinity Church	16 94	
Flushing—St. George's	14 46	
Garden City—Cathedral of the Incarnation	7 00	
Huntington—St. John's	3 30	
Lawrence—Miss H. N. Lawrence	250 00	
Ravenswood—St. Thomas'	6 63	
Seaford—St. Michael and AllAngels'	1 34	
Woodside—St. Paul's	6 62	
		502 42

MARYLAND.

Port Republic—Christ Church	1 00	
Washington, D. C.—Rev. Dr. and Mrs. MacKay-Smith	100 00	
Miss E. C. Lancaster	5 00	
St. James'	10 30	
Hope	50 00	
(*Rock Creek*)—St. Paul's	15 55	
West River—Christ Church	10 00	
		191 85

MASSACHUSETTS.

Boston—Grant Walker	50 00	
Brookline—St. Paul's	125 55	
Longwood—Church of Our Saviour	27 24	
Newton (*Chestnut Hill*)—Church of the Redeemer	11 60	
Taunton—St. Thomas'	20 00	
Watertown — Church of the Good Shepherd	3 00	
		237 39

MICHIGAN.

Cheboygan—St. James'		11 16

MILWAUKEE.

Monroe—Trinity Church	1 25	
Racine—Immanuel Church	2 00	
St. Stephen's	64	
Stoughton—St. Stephen's Mission	1 50	
		5 39

MINNESOTA.

Belle Creek—Belle Creek Branch Woman's Auxiliary	5 00	
Dundas—Holy Cross	1 12	
Red Wing—Christ Church	10 26	
Sauk Centre—Good Samaritan	3 50	
Willmar—St. Luke's	3 84	
		23 72

MISSOURI.

Rolla—Christ Church	1 00	
St. Louis—Christ Cathedral	66 65	
		67 65

NEWARK.

Greenville—Grace	1 00	
Hackensack—Christ Church	46 20	
Morristown—Church of the Redeemer	7 61	
Orange—All Saints'	100 00	
Paterson—Trinity Church	2 00	
Summit—Calvary	24 25	
		181 06

NEW HAMPSHIRE.

Charlestown—Mrs. John H. Clark	25 00	
Concord—St. Paul's	16 52	
		41 52

NEW JERSEY.

Burlington—St. Barnabas'	2 00	
Elizabeth—Grace	5 00	
St. John's	23 97	
Lakewood—Mrs. S. L. Galpin	10 00	
Red Bank—Trinity Church	10 00	
Trenton—St. Paul's	5 00	
Toms River—Christ Church	4 00	
		59 97

NEW YORK

Mamaroneck—A Lady	2 50	
New York—St. Thomas'	177 25	
St. Andrew's	25 00	
St. James'	132 24	
St. Paul's Chapel	21 76	
Trinity	80 25	
Mrs. Julia Merritt	200 00	
Anson Phelps Stokes	100 00	
In Memory of Mrs. Frances E. Stryker by a New York Churchman	5,000 00	
Cash	200 00	
Poughkeepsie—St. Paul's	14 00	
		5,953 00

NORTH CAROLINA.

Bowmans Bluff-Gethsemane Mission	1 50	
Raleigh—St. Mary's School	5 00	
		6 50

OHIO.

Cleveland—Trinity Cathedral		82 82

OREGON.

Portland—St. David's		7 20

PENNSYLVANIA.

Bryn Mawr—Church of the Redeemer	50 44	
Philadelphia—St. Peter's	355 02	
St. James'	13 00	
(*Germantown*)—St. Peter's	69 66	
(*Lower Dublin*)—All Saints'	38 82	
		526 44

PITTSBURGH.

Meadville—Christ Church	5 00	
Uniontown—St. Peter's	5 69	
		10 69

QUINCY

Quincy—Church of the Good Shepherd		1 80

RHODE ISLAND.

Newport—Trinity Church	85 91	
Pawtucket—Trinity Church	3 85	
Providence—Grace	10 20	
		99 96

SOUTH CAROLINA.

Abbeville—Trinity Church	5 00	
Clarendon—St. Mark's	2 31	
Charleston—Grace	30 37	
St. Philip's	22 00	
Allendale—Mission	2 11	
Glenn Springs—Calvary	3 27	
Pendleton—St. Paul's	2 35	
Walhalla—St. John's	1 61	
Rev. E. N. Joyner, Archdeacon	2 00	
Miscellaneous	40	
		71 42

SOUTH DAKOTA.

Dell Rapids—	35	
Flandreau—	25	
Huron—Grace	2 50	
Pine Ridge Mission—Chapel of the Inestimable Gift	1 25	
St. Barnabas' Chapel	11	
Mediator Chapel	45	
Fifth Station	50	
Hope Station	25	
Sisseton Mission—	3 99	
Santee Agency—Church of the Most Holy Saviour	1 00	
Chapel of the Holy Faith	1 00	
Blessed Redeemer	1 00	
Springfield—Ascension	3 00	
		15

SOUTHERN VIRGINIA.

Danville—Epiphany	6 85	
Norfolk—Grace	2 50	
St. Luke's	5 00	
		14 35

THE PLATTE.

Arapahoe—Mission	1 07	
McCook—Mission	75	
		1 82

VERMONT.

Burlington—St. Paul's	20 00	
Bellows Falls—Immanuel Church	8 68	
		28 68

VIRGINIA.

Albemarle—Grace		7 01

WESTERN MICHIGAN.

Grand Rapids—St. Mark's	15 00	
Petoskey—Emmanuel Church	2 50	
		17 50

WEST MISSOURI.

Kansas City—Trinity Church		5 00

WESTERN NEW YORK.

Canandaigua—St. John's	7 68	
Genesee—St. Michael's	9 58	
Geneva—Trinity Church	69 19	
Hammondsport—Mrs. Mary D. Coryell	1 00	
Olean—St. Stephen's	10 00	
Oakfield—St. Michael's	2 12	
Rochester—Christ Church	105 27	
Mrs. Robert Mathews	10 00	
		214 84

WEST VIRGINIA

Charleston—Mrs. A. M. Laidley	10 00	
Shepherdstown—Trinity Church	4 74	
		14 74

LEGACIES.

Conn., Milford—Estate of Anna B. Cornwall		200 00

Received from Jan. 1st, to Sept. 1st, 1895	$9,014 28
Previously acknowledged	5,008 54
Total received from Sept. 1st, 1894, to Sept. 1st, 1895	$14,022 82

THE REV. PETER TRIMBLE ROWE, M.A.,
Missionary Bishop-elect of Alaska.